THE ENGLISH SECRETORIE,

OR,

METHODE OF WRITING OF EPISTLES AND LETTERS:

WITH

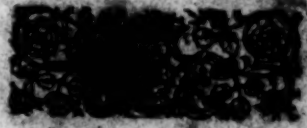
A DECLARATION OF SVCH TROPES, FIGVRES AND SCHEMES as either vſually, or for ornament-ſake are therein required.

ALSO THE PARTS AND OFFICE OF A SECRETORIE.

Diuided into two Bookes.

Now newly reuiſed, and in many parts corrected and amended:

By ANGEL DAY.



LONDON
Printed by Thomas Shodham.
1618.

TO THE RIGHT HONORABLE, EDVVARD DE VERE, EARLE of Oxenford, Vicount Bulbeck, *Lord* Stanford and of Badlesmere, and Lord great Chamberlaine of England.

IT is now a few yeares passed (R. Honourable, and my very good Lord) since emboldened by your fauour, this booke rudely digested, and then roughly deliuered, I did in the very nonage thereof recommend vnto your Patronage. And howbeit at that time, very little therein appeared worthy so honorable acceptance, yet pleased it your L. the same should then passe vnder your fauourable countenance.

To answere so great bounty therein shewed, I haue naught but my simple acknowledgement; and in signification of the will I haue to doe vnto your Lordship any acceptable seruice, no other matter in shew, then a fresh renouation of the selfe-same title by another presentment, howbeit in a farre more orderly manner then formerly was deliuered.

Your L. may please of your owne ennobled condition to wel-doing, in pardoning the presumption of the former, to vouchsafe your liking to this latter, wherein (notwithstanding the

title all one) yet ſhall you find the worke both in order, habit and ſhape, to be diuerſly changed.

To excuſe the defect of the one, or enlarge my paines taken in publiſhing the other, were on either part needleſſe: ſeeing my deſire in both hath principally ſorted to one ſelfe meaning: If your L. finde ought herein anſwerable to your iudgement, it is enough: and the vſers ſhal thereby (I hope finde more cauſe to be ſatisfied. The wiſeſt of all ages, haue not at one inſtant collected their experience: *Plato* in his firſt originall was nothing ſo diuine: *Socrates* in his cradle had no taſte of his after-wiſedome: *Hercules* paſt many yeares ere he grew famous by his labours, and onely vſe and practiſe enableth vnto the greateſt perfection.

This being ſo, it will, I truſt, ſeeme in me a matter the more pardonable, to haue aduentured as I did the formoſt of this purpoſed labour, regarding that by a reuiew of the ſame, it hath now receiued ſome ſhape, and proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my ſelfe do remain alwaies,

By your honourable Lordſhip
to be commanded.

ANGEL DAY.

TO THE LEARNED AND COVRTEOVS READERS IN GENERALL.

Entlemen, when I do begin first to ſpeak vnto you in this action, me thinks, you doe eſpie in me the parts of an ill Scholler, who in all his doings, is forced to craue pardon, but hardly findeth the way that may purchaſe vnto himſelfe the benefit of ſuch a pardon.

In reformation, two notable inſtances are held, the which as I conceiue doe craue allowance, though no prerogatiue in well-doing, and theſe are for a man to finde his defect, and ſecondly to haue a will to amend it.

I will aſſure you, though I be not gracious, I would be loath to ſeeme graceleſſe, and this benefit I will haue to gaine your allowance, that I will bluſh for mine errors, where I fault in ability I will ſhew you my will. And when in all I cannot cleare mee from your cenſures, yet ſhall your courteous forbearance bee in me no waies miſpriſed.

I haue to foretime as now ſtill trauelled with the gardner, who firſt throweth vp his earth on a rude heape, then ſcattereth it, after, ſmooth it, next ſquareth it, and laſtly bringeth it into knots and workemanſhip; before which you know, there are many weeder, looſe hearbs, graſſes, ſticks, and rubbiſh to be picked vp and throwne out: And then and not before beginneth his work to draw towards the perfection.

As he, ſo I at the firſt threw vp this ground-worke in a heape, and onely did ſcatter it: after, and hitherunto I haue endeuored to ſmooth and to ſquare it, picking out thereof many things which lay too to much diſordered. It onely now wanteth to bee labored on by a more curious workmanſhip, but becauſe it is my garden plat, & my prouiſion is too ſmall to perfect on a ſudden

ſo ſpacious a ground-worke, I will temporize with thoſe duties, which either by time may be in me ſupported, or by a greater hability in others may happily hereafter be performed.

Now becauſe it is in all omiſſions the greateſt omiſſion not to be thankefull for courteſies, I will acknowledge that as you haue hitherto benignely dealt with me in the ſuruey of thoſe labours, ſo haue you bound me the more vnto you by your fauourable cenſures. And yet if after this, continued in trauell vnto this preſent, you either in mine, or in the Printers eſcapes finde any thing blame-worthy, couer it I pray you, as before you haue done, with the vaile of your courteſie. The copies before this haue beene, I confeſſe, erroniouſly many waies deliuered, and this by the blottings and interlinings had in the former amendments hath peraduenture alſo his eſcapes or miſtakings: If any be, they are few I hope, and therefore the more eaſie to be tollerated. Onely correct where fault is, and the Printer and I ſhall be beholding vnto you.

Hauing thus performed for my ſelfe what vnto your worthineſſe ſtood meete to be conſidered, giue me now leaue I pray you, touching the order and courſe in the *Methode* hereafter obſerued, to ſay ſomething to them which thereby are to take any benefit or profit. In which caſe the learner is circumſpectly with himſelfe to conſider, the ſeuerall rules in the particular chapters preceding the orders of thoſe *Epiſtles*, in ſuch ſort as afterwards they are diſtinguiſhed, and therein ſee what to the better ordering and principall direction, of whatſoeuer hee ſhall take in hand to write, is there (for his better inſtruction) enioyned. By diligent animaduerſion whereof, he ſhall the better vnderſtand the ſeuerall natures and properties, that in the parts of euery *Epiſtle* are ordinarily to be required, beſides the vſe of them in their ſeuerall places, and what force they beare, being ſo ſorted out according to their ſeuerall purpoſes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this *Methode* following, and to the intent he may as neere as may be, or as his capacity (at leaſt-wiſe) may any wayes reach vnto, know (skilfully, & not by rote) how or in what ſort he ſhall happen to do either well or ill, I haue firſt

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(in a preamble or intermixed discourse, either preceding or interchangeably passing before, or with the kindes of euery sort of *Epistles*) declared the properties and vse of those *Epistles*: vpon what parts and places, they and euery of them doe consist, with what vehemency or lesse application they are to be inforced or qualified, so that he who seemeth to haue least knowledge at all (be it that he haue perseuerance to conceiue or to distinguish the parts he seeth there laid out before his eyes) may with great facility attaine to whatsoeuer herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applied a number of *Figures*, *Schemes*, and *Tropes* in the margent of euery *Epistle*, euen with the places where they are vsed. And at the end of this worke, haue set them altogether, and therein explained to the learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, and hauing a preetie conceit of inuention of themselues) haue heretofore vnknowing done well, may see how with skill and discretion hereafter to pursue the same, and the ignorant also hereof, whose reach hath not been so ample as others, may be thereby informed what vnto wel-doing is most consonant and agreeing.

Now for the readier finding of those *Epistles*, as each of their kinds are suted forth in sundry *Examples*. Peruse but the head of euery page, and there you shall finde what in the same page is contained, *viz.* Where the *Epistles* be, you shall haue them noted in their kindes, as Epistles *Hortatorie*, *Dehortatorie*, *Swasorie*, or *Dissuasorie*, &c. And likewise in the admixtions, you shall finde *Places* or *Parts Hortatorie*, *Commendatorie*, *Petitorie*, &c. as they fall out to be handled.

This booke thus shewing these parts before remembred, I haue termed as you see by the name of *The Secretorie*, being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neither supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to be required, but because the orderly writing of Letters, being a principall part belonging to a *Secretorie*, is

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by the *Methode* hereof deliuered to any Learners capacitie, whereout the Scholler or any other that is vnfurnished of the knowledge therof, may gather aide and furtherance, I haue therfore endeuoured to tearme it by the name of the *Secretorie*.

These with my willing mind, and desire of well-doing herein I doe present to the generall and friendly regard of all, wishing, that in courtesie they repute of my trauels, as formost of all other things, I therein respected their benefits. In affording wherof, they shall doe no more then belongeth to good mindes, and encourage me by whatsoeuer meanes hereafter, to gratifie their fauours.

THE

THE ENGLISH SECRETORIE.

Of an Epistle, the commodities and vse thereof. *Chap.* 1.

FOrasmuch as we haue herein endeuoured to lay downe a platforme or method for writting of Epistles: it shall not be amisse, that following the order of all other writers, we first define vnto you what an Epistle is. An Epistle therefore is that which diually we in our vulgar, doe tearme a Letter, and for the respects thereof is called the messenger, or familiar speech of the absent, for that therein is discouered whatsoeuer the minde willeth in such cases to haue deliuered. The diuersities of Epistles are manifold, as whereof ensueth a platforme to euery motion, being in truth so infinite as are the imaginations of each ones fantasie, seeing the declaration of every letter, is no more then what the minde willeth in all actions to be performed, and according to such instigations, wherewith at that instant men are led when they write, taketh his formall substance, whether it be to require, counsel, exhort, command, informe, commend, intreat, aduertise, gratulate, or whatsoeuer other purpose therein pretended, as cause and matter may fall out to be required. The antiquitie is as ancient as the benefit that thereof ensueth is great, whereof onely those that are sufficiently enabled with the qualitie, can giue the greatest testimonie. Needeless were it for me to commend the vse, when as well by the authorities of a number the best learned, who to aduance the efficacie thereof, haue in sun-

by languages prescribed rules and methods for the same. as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully advanced. And although pregnant wit enduing by nature was the formost cause that first bred the invention of Letters, and that every one naturally can speake, or in some sort or other set downe their meaning: yet Art prevailing in this cause, e by cunning skill marshalling every thing in his due order, place and proportion; how much more the same is then beautified, adorned, e as it were in a new shape transmuted by such kinde of knowledge, the difference that daily appeareth may yelde praise sufficient.

What is chiefly to be respected in framing of an Epistle. *Chap.* 2.

FOrasmuch as by the necessary vse of Letters, before laid down, a commendable manner of writing and framing, the same hath bene already remembred: It shall not be amisse, that in this Chapter we now endeavor to anshvere the purpose therein pretended. For the manifestation whereof, I have thought good to draw vnto your consideration certaine principall points, which thereunto are specially to be required: first, Aptnesse of words and sentences, respecting that they be neate and choicely picked, and orderly handled: next, Brevitie of speech according, in matter and circumstance fitly to be framed: lastly, Comelinesse in deliverance, concerning the person and cause, whereupon the direction is grounded.

The first being Aptnesse of words and sentences, consisteth in choice of good tearmes, in skilfull and proper application of them according to their true meanings, in well sorting and fitting them to their severall purposes. Choice and good tearmes, are in words vsuall, e plaine for the matter in delivery, not improper nor newe coyned, nor too old, as having not of long time before bene vsed. Skilfull application is, when in their setting downe they have either their true and proper signification for delivery, or else by a more delicate or pleasant invention may be carried conceitedly. Well sorting and fitting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

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The next, being Breuitie of speech, is not as some vndiscretely haue imagined, that which consisteth in fewnesse of lines, or shortnesse of rome in shew of a side of paper, but breuitie of matter, where in scope sufficient remaining for the necessary demonstration and deliuery of any nedefull occasion, men are barred from frinolous circumstances, and entoyned therein to abhorre all manner of tediousnesse: For which cause some haue bene of opinion, that continuance of matter ought not to be vsed in an Epistle, for that it thereby loseth the shew of an Epistle, and taketh vpon it the habit of an Oration. Yet of such sort are in this method sundry Epistles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Suasorie, Petitorie, Monitorie, Accusatorie, Excusatorie, Consolatorie, Inuectiue, and such like, whose speciall vses doe of necessitie admit such scope as in euery ordinary Epistle is not found, and though they beare in them many Oratorie parts, yet lose they not at all for that, neither name nor habit of an Epistle. The tolleration and ordinarie vse of which, both examples of many learned, and common custome hath warranted. And therefore when to be briefe it is herein entoyned, it is alwayes thereby to be intended, that a man with onely necessarie speaches may be permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptly and at full the same shall be in this sort reported.

And for the better declaration, how farre the conceit hereof may be induced only in writting of Letters, I will first limit what may be accounted necessary therein, and afterwards endeuour to lay downe, how contrary thereunto, men (as well in the vse, as in neglecting hereof) haue heretofore erred. Necessarie speaches, I doe account whatsoeuer is set downe, for the plaine and open deliuery of euery occasion, to the intent the minde of the writer, and what he pursueth may aptly and in good and ready sort be conceiued. The repugnancy hereof is when either with too much curtalling our arguments, in conceit to auoide tediousnesse, or with too many or ouer-often repetitions, neuer thinking to haue spoken sufficiently, either to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epistles. And when some others also, of a conceit more curious then necessarie, striuing to excell in varietie of sentences, and copie

of words, coyned all of one sute, thinke therefore in painting themselues, to write more then needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to be blamed, so where the defect remaineth, are they (for well writing) with study to be amended.

The third and last now being Comelinesse in deliuerance touching the person and cause, seemeth to be tide vnto two seuerall respects: that is, to the reputation of the party to whom we write, his condition, age, honour, and disposition, and to the fitnesse of the matter whereof we take vpon vs to write: for as it is most decent that in the matter we make choise of, we giue vnto euery cause his proper and orderly effect: so is it euery way as conuenient to afford alike *Decorum* of those to whom our Letters are directed.

The reputation of each party, is measured according to his dignity or worthinesse, whereby he beareth reckoning and place before vs. The condition, by the age or manner of liuing, wherein resteth the grauity or youthfulnesse. The humour by the disposition, as whether desirous to be reuerenced, fawned on, or with plaine tearmes vsed. By this reason, the methode or stile of our Letters falleth out diuersly to be considered: in one sort we frame them to old men, in another sort to young men: one way to sad and graue persons, another to light and young fellowes: one platforme to Courtiers, another to Phylosophers. To great and notable personages, with a duty speciall appropriate to their calling: to our betters, alwayes with submission: To our inferiours, benignly and fauourably; To our friends, lovingly; To our enemies sharply and nippingly. Thus farre as touching the person, and now for the cause.

In this point it seemeth that the matter of euery writing should still be measured according to the writers apparance, credit or worthinesse, that the validity thereof should be answerable to the one or the others greatnesse, or godnesse: that the intendment be sound, lawfull, and to no other purposes: that it containe not base, filthy, or scurrile matter, vndecæming a direction so worthy. Then that euery thing to be written of should be deliuered according to his proper quality: Tearmes more officious then beseeming, are vnfitting; not sufficiently to consider of each reputation,

tion wers ouer homely. A matter of grauity is to be deliuered with waight: a matter of sorrow should be reported with griefe: a matter of pastime, to be discoursed with pleasure: a matter of follie, intermingled with laughter. Now contrariwise, to a person sorrowfull to write of iests, to talke learnedly to a clowne, to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as perilly, and more absurd then fitteth to be tolerated in any skilfull diage.

And because I haue taken vpon me some distinguishments of writing, wherein I specially stand vpon choise and meete termes and speeches, with proper applications: I thinke it not amisse to set downe vnto you some shew of the contrary inurements, whereby you may with the greater discretion conceiue the errour thereof, the which I haue sometimes noted in other mens writings. And first, of vnsemely applications: as for example: one that sometimes intended not a little of his owne inuention, tooke vpon him to write a loue letter to a woman of very meane reckoning, in which, after he had drawne (god Cupid, by the name of the blinded boy) by those parts of fauour that neuer were in her, and shewed himselfe much passionate for the loue he ought to her, hee concludeth the matter in this sort: Thus craving your lawfull benevolence, in not me reiecting, your answere comfortable and not intollerable, &c. The woman not accustomed to such hot entertainment, and rather bluntly before-time pursued, then daintily intreated, began hereupon (forsooth) to ware coy, and to intend great matter of her selfe, and daunting her fauour at a higher rate then he belike seemed afterward willing to become a purchaser of, remained as she was, and himselfe at his more profitable studies. The conclusion of his letter was very improper, insomuch as requiring liuing by the name of Benevolence, he both misprised his owne demand, and seemed to induce a word more sounding to a charitable reliefe, or courteous contribution of money then to any such purpose as he meant it. Besides, your answere comfortable and not intollerable. If these had passed in a iest, it had been more conuenient, but vsed *bona fide*, it was too too bad, especially respecting the party what she was, from whom one would haue supposed that such a one as himselfe, could neuer haue receiued (but by too much tolleration) any discontentment at all. This errour was

Words improper & impugning the sense.

Errors cõmon to the Learned, as well as to the vnlearned

sée is not onely common to the vnlearned: for as well this one, who in his profession (as I was informed by him that shewed me the letter) was well reputed of, but also some of the forwarder sort onely by affectation of words, which they haue vsed, haue béene misliked, and yet learned enough. Among which a Doctor of Physicke long since, intending to be very eloquent in words, and such as euery Carter should not conceiue of, began an Epistle to a booke by him published in this sort: wherein secondly appeareth this errour of olde improper, or new coyned termes; and this was the forme.

Aridiculous manner of writing.

Egregious Doctors and Masters of the eximious and Archane Science of Physicke, of your vrbanitie exasperate not your selues against me, for making of this little volume of Physick. Considering that my pretence is for an vtility and a Common-wealth. And this not onely, but also I do it for no detriment, but for a preferment of your laudable Science, that euery man should esteem, repute, and regard the excellent facultie, and also you to be extolled and highly preferred, that hath and doth studie, practise and labour this said Archane Science, to the which none inartious persons can, nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and many the which doe thinke themselues wise (the which in this faculty be fooles indeed) will enterprise to smatter, &c. Was there euer séene from a learned man a more prepesterons and confused kinde of writing, farced with so many and such odde coyned tearmes in so little vttering? But surely the man did it of a great conceit: for as appeareth by the course of all his Epistle following, his wittes were so pestered with an angry misliking of the bad demeanor of some vnlearned vsers of his Science (as he thought with himselfe) that euery botcher should not be able to vent him, but he should be a man of some reach at least that should finde him. Neuerthelesse, how wise soeuer stood his imaginations: this one thing doe I know, that diuers to whom I haue shewed the booke, haue very heartily laughed in perusing the parts of his writing. For these Egregious, eximious, vrbanitie and exasperate, although the words be in some sort tollerable, yet because any of them are amongst vs very rarely vsed, and in this writing, two of them especially very vnproperly placed, the manner thereof soundeth (in mine opinion) nothing

nothing pleasant. Insomuch as exasperate is properly to set him in a farther rage, that is already furiously bent in a thing, and besides, by the action of another man then himselfe, who as it were of a resolute will and meaning, would goe about to procure it, so that it may be well said, he did exasperate his fury the more, by inducing such a speech, or such an act: but it cannot be so properly deliuered to say, exasperate not your selfe for such a thing, especially when I am not therwith so much as in any mislike already, which no man can at any time be, without he first know an occasion: your vrbanitie likewise being derived of this Latine word Vrbanus, which is ciuile, courteous, gentle, modest, or well-ruled, as men commonly are in Cities and places of good gouernement, whereof that word taketh his originall: the word is not common amongst vs, nor so apt to the sence, as if he had said, your courtesie, your modesty, and so it might runne thus, Let not your courtesies be agrieued against me, or, Let it not be offensiue to your modesty, that for the benefit of a great many, I haue published this volume of Physicke. The ground was very good, for his intendment was, that the cause belonged to a common-wealth: wherein if any particular commodity seemed to be lessened, wise men, and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he, And this not only, but also I doe it for no detriment, &c. What confused deliuerance is this? How much more orderly thus, which soundeth also more in his meaning? And this also respected, in that I doe it not for any detriment vnto you, but for a preferment of your laudable science. Then his comming in with archane science, inartious fooles; and insipient persons, had it not bin lesse improper, if he had said, profound science, and vnskilfull or vnlearned, for inartious, & to haue contented himselfe with his fooles, without adding to the same insipient persons. Lastly, he proceedeth: And many the which doe thinke themselues wise, (the which in this facultie are fooles indeede) will enterprise, &c. Here is the which and the which, a phrase neuer with vs accustomed, nor with any good Writer in his time (which was not many yeares since) the sence whereof might in this sort more plainely be deliuered. And many who in their owne opinion doe seeme very wise (but therein are in truth very fooles) will enterprise, &c. But of this enough, for that I

Vrbanity and exasperate vnproperly placed.

thinke it now high time to proceede to the reſt, theſe two examples being ſufficient to admoniſh the learner, of the congruitie of his ſpeeches and ſentences, with good phraſes that be moſt agreeing to the meaning, and not improperly, to be deliuered, whereby he ſhall auoide the like errour, and abſurditie in conueiance hereby expreſſed, and already ſo much reprehended.

Of the habite and parts of an Epiſtle. *Chap.* 3.

SEeing an Epiſtle hath chiefly his definition hereof, in that it is tearmed the familiar and mutuall talke of one abſent friend to another: it ſeemeth the Character thereof, ſhould according thereunto be ſimple, plaine, and of the loweſt & meaneſt ſtile, vtterly denoide of any ſhadow of high and loftie ſpeeches: yet neuertheleſſe, forſomuch as in the argument of a great many of them (whoſe ſeuerall diſtinctions hereafter ſhall appeare) is required (as I ſaid before) a more high and lofty deliuerance, partaking many wayes with that kinde accuſtomed in Orations, and is therefore accordingly to be neceſſarily furniſhed with the points thereunto incident: wee will for the preſent, ſort all kinde of Epiſtles onely into theſe two manner of differences, the one part whereof ſhall be ſaid to be generall, and the other ſpeciall. Under this title of generall, ſhall be comprehended all ſuch, as either for faſhions ſake, cuſtome, dutie, courteſie, or other familiarity doe ordinarily paſſe from one party to another, rather of a pleaſant conceit, or ſome other more diſtinct or ſeuere motion, then of any extraordinary cauſe, forme, or ſubſtance in either of them contained. Such are thoſe to whom either long acquaintance, or ancient familiarity, haue cauſed interchangeably to haue performed: or fatherly reuerence, and ſeruile dutie haue bound, by graue authority ouer children, kindred or ſeruants, accuſtomably to be continued. Theſe, for the common and ordinarie matter in euery of them vſed, being vtterly exempt from any waight or grauity at all, are rightly termed by the name of familiar letters. They now that be ſpeciall are ſuch, the matter of whom (as I ſaid before) doe admit both higher ſtile, and more orderly deliuerance, according to the waight of the argument, in any

Character of an Epiſtle generall.

Epiſtles diſtinguiſhed into generall and ſpeciall.

Letters generall are familiar.

any of them to be handled, and for this cause are tearmed speciall, as bearing in them a resolute purpose and intendment seriously to discourse vpon, to answere, mittigate, or avoide any certaine matter or causes, imposting the present affaires whereupon the direction is framed. Of them also are certaine diuisions, learnedly, by skilfull Authors that heretofore haue bene distinguished, the titles whereof I doe omit, in an other place then this more opportune to be hereafter remembred. These as they are from the others many wayes estranged in their seuerall arguments: so vnto the conueiance and expressing of their causes appertaineth both other order, and diuers parts in them (then in the residue) more fully to be considered. In whose composition, that there may be a plat-forme gathered of a more certaine proceeding, wee will as others haue thought meete, distinguish their seuerall parts as they fall out to be borrowed in an Oration. Letters speciall. Difference of stile.

In such kinde therefore of Epistles, rightly and with good skill to be handled, the learned shall vnderstand, that there are three things by meanes whereof, for the needfull expressing and orderly deliuery of any matter whatsoeuer he must of necessitie be furnished. Inuention first, wherein plentifully is searched and considered, what kinde of matter, how much variety of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations, and circumstances are presently needfull, or furthering to the matter in handling. Then Disposition, whereby is orderly, cunningly, and perfectly laide downe and disposed, euery matter and cause in his due order, proportion and place. Thirdly, Eloquution, whose efficacie in speeches, neate, pure and elegant, is in the other Chapter vnder aptnesse of words sufficiently already described. The first and the last of these three, as they are greatly put forward by nature, which in some being farre more curious of imitation and study of the best, then in other some, whose will and conceit alike, doe (by a very instinct) affect and couet farre more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein be greatly holpen, in that for the selfe-same purpose, and to the intent the learner may as well in his native tongue, know the right vse of Figures and Tropes heretofore neuer by him vnderstood, as also discerne and vse them, out of others and in his Inuention. Disposition. Eloquution.

owne

Helpes to Inuention and Eloquution.

owne writings. I haue at the latter end of this booke gathered together all such Figures, Schemes and Tropes hereunto needfull and conuenient, and there haue by sundry familiar examples expressed their vses and seuerall effects. In diligent conceit and aduerting thereof, the vse vnto the practiser shall in short time be found greatly auaileable, by the benefit thereby attained.

Stile of Epistles.

Now in as much as Eloquution is annexed vnto the stile, which euermore is also tyed to the argument and substance of euery Epistle: it is to be regarded what stile may generally bee deemed meetest for the common habit, wherein each of them may ordinarily be published. In the recording whereof, wee doe finde three sorts, especially in all kindes of writing and speaking, to haue beene generally commended. *Sublime*, the highest and stateliest manner, and loftiest deliuerance of any thing that may be, expressing the heroicall and mighty actions of Kings, Princes, and other honourable personages, the stile whereof is said to be tragicall, dwelling in choice, and those the most haughtiest tearmes, commended, described, amplified and preferred also by Orators, with many excellent Figures and places of Rhetorique. *Humile*, the lowest, comicall, and most simple of all others, the matter whereof is the meanest subiect of any argument that may be, entermedling in common causes, aduertisements and mutuall affects of euery one, the stile whereof keepeth euen the very ground it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and manners, the same is solely frequented, in which neuertheles is *Suæ facetiæ & elegantia quædam*, his certaine kinde of elegancie, pleasant and neate conueyance, not altogether to be sequestred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and low, vehement and slender, too much and too little, as we say, in which are expressed Histories, Declarations, Commentaries, and other intermingled actions not of any in particular, but of all in generall, this stile of all others may be adapted vnto these speciall kindes of Epistles.

Sublime.

Humile.

Mediocre.

Skilfull vse of writing.

Thus then it followeth, that whether we write familiarlie or waightily, wee must endeauour as neare as may bee, that each bee performed skilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be

be at all of this expected elegancy? The particularities where-of included in theſe two titles Inuention and Eloquution, both nature and ſkill doe put forward as wee daily ſee by a double inſtruction. This therefore ſufficing for thoſe twaine, let vs ſee what parts are ſupplyed in an Epiſtle, ſucceeding in the other alſo, and aloing to Diſpoſition. The firſt place is Exordium, a beginning or induction to the matter to be written of, which is not alwayes after one ſort or faſhion, but in diuers manners, as ſometimes by preamble, wherein either for our ſelues, or the cauſe we write of, or in reſpect of him, for, or to whom we write, we ſtudy to winne fauour or allowance of the matter, ſometimes by inſinuation, wherein couertly, either in reſpect that the matter requireth long debatement, or that miſlike may be already grounded in him to whom we direct our letters, we ſeeke by cunning reaſons to ſhew that the caſe ſo requiring is tollerable: or in the other, that rather equity then ſelfe-opinion muſt and ought chiefly to be weighed. Sometimes by a ſimilitude, wherein by manifeſting the like of that we take in hand to haue him commended, tollerated, or equally cenſured, we intend the ſame, or leſſe ſoyce in our ſelues, at their hands to be borne withall, or excepted, & diuers other wayes beſides, as in the Epiſtles following ſhall be tendred. Then Narratio, or Propoſitio, each ſerving to one effect, wherein is declared or propounded, in the one by plaine tearmes, in the other by inference, or comparſon, the very ſubſtance of the matter whatſoeuer to be handled. Then Confirmatio, wherein are amplified or ſuggeſted many reaſons for the aggrauating or proofe of any matter in queſtion. After Confutatio, whereby is diminiſhed, diſproued or auoided, whatſoeuer to be ſuppoſed, obiected, or aggrauated. Laſtly, Peroratio, in which after a briefe recapitulation of that which hath been urged, the occaſions thereof are immediately concluded. Theſe are not altogether at all times vſed, but ſome or the moſt of them as occaſion ſerueth, either admitted or reiected: beſides which, others alſo are ſometimes remembred. The vſe whereof, as in ſondry Epiſtles they may be deemed neceſſary, ſhall in their ſeuerall examples hereafter perused, appeare more euidently and largely.

Parts of an Epiſtle.

Exordium.

Narratio & Propoſitio.

Confirmatio

Confutatio.

Peroratio.

Of

Of certaine contents generally incident to all manner of Epistles. *Chap.* 4

In writing of Epistles, foure speciall contents are alwaies continually incident. The manner of Salutation, the order of taking leaue or farewell, the Subscription, and the outward direction. Salutations of ancient time were wont to be vsed, *Quasi omen faustum*, a signe or inuiting to good hap, in the front & vpper part of the Letter: so did the ancient Romanes, and in like manner after their examples do at this day some other nations. But seldome or neuer (especially of the learned and most curious writers) is the same in our English directions, at any time accustomed. Onely this, where Letters are directed from one or more of the Councell to an inferiour Magistrate or person, or from some noble man to such whom he entertaineth not in any estate of societie or equall familiarity, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightly in the beginning of the Letter, and customably is deliuered in this forme: After our hearty commendations vnto your &c. If it be from a number of the Councell to a Noble man, or otherwise in the singular number vnto an inferiour person, as thus: After my hearty commendations vnto you. But otherwise writing seriously to any man, the greeting, if it be to one farre our better, is turned to an acknowledgement of some kinde of duty, or reuerent account, & that most commonly at the end of the Letter, which likewise in qualitie falleth out in such place to be mentioned. And being in familiaritie is to no place tied but beginning, middle, or ending of the Letter all is one, as seemeth most consonant to the same and disposition of the party, & these also at all times not deliuered in the selfe word of greeting or commendations, but by diuers Epithites, & fine conueiances, as falleth out to the matter of the Epistle, & the conditions of the party to be handled. This being at the end of the Letter, there shall immediately follow the order of farewell, which ioyning so hard thereupon as it doth, we will put them both in one example of words.) Epithites, together with the subscriptions, for the easier instruction of the Learner, and his better remembrance,

Manner of salutations

Epithites.

remembrance, referring the notes of euery of them to their places, where afterwards they are vsed in their seuerall Letters.

Diuers orders of greetings, farewels and subscriptions. *Chap.* 5.

Greetings of humility, or acknowledgment of dutie.

ACknowledging my selfe deepely bound vnto your L. for many sundry fauours: I doe remain in al humble reuerence. Finding my selfe many wayes beholding vnto your exceeding curtesies, I end. Remembring how much I am indebted vnto your L. for your sundry benefits, I conferre the regard thereof to my present imaginations, and doe beseech thereof at your honourable hands an euerlasting continuance. All humble loyalty and seruice protested vnto your honourable calling, I rest now and perpetually, your L. &c. fearing in speech, neuer with sufficiency, to manifest the conceit I haue of your most honourable fauours, I solace my selfe with the remembrance, and humbly leaue your Lordship to your wonted perseuerance. Praying the Almighty to haue your L. euermore in his gracious protection, I humbly take my leaue. Your worship in this, besides many other occasions hauing perpetually bound me, how can I but rest such as you haue expected, and shall euer finde me: Oftsones recording my bounden seruice vnto your worship and my good Lady, I remaine as euer before. Not forgetting how many wayes I am charged, in dutifull remembrance towards you, I rest as I haue protested. More grieued at my mishap and disability, then wanting either will or liking to doe seruice vnto you: I affie my selfe euermore vpon the acceptance of your wonted curtesie, and humbly therewithall doe take my leaue. Commending the safete and good estate of your worship to the Almighties protection, I rest in all dutifull regard to the same. Rather desirous to shew my selfe thankfull, then otherwise able in like sort to giue you any requitall. I continue, &c. Binding my selfe by all possible endeuors neuer to be free'd from the charge of so exceeding benefits, I wish I might as I would, be vnto you in very deede, &c. Wishing vnto you and yours as much happinesse as my selfe am clogged with carefulnes, I surcease. Desiring vnto you no worse successe in those and al other your laudable endeuors, then my selfe haue oftsones craued in performance of my chiefest trauels,

trances, I recommend you to the tuition of the Almightie. Not forgetting our accustomed grétings and interchangeable wel-wishings, my hastie Letter taketh end. Weighing how much you are already busied, and not willing to keepe you further occupied, I end my long and tedious discourse, being in nothing exempted from wonted salutations, and accustomed kinde of grétings. Thinke not though my haste be such, but that I remember (notwithstanding all this brevitie) how greatly I stand charged both to you and yours, to whom, and all the rest to you knowne I estsoones commend me. Reioycing not a little at the health of you and all other our friends, I heartily bid you farewell. Reioycing my selfe on your well-wishing, and the hope I have to be returned in safetie, I commend my hap to fortune, and our gouernement to the Almightie. Rendring vnto you as many thankes, as I conceiued comfort of your good intreatings, I leave to detaine you. Omitting what else to be amplified in these or any other occasions, I expect your happy returne, and in hope thereof doe bid you farewell. Knowing how well I loue you, the litle ceremonies I néede to vse in grétting you, onely you shall remember to your Parents in most hartie manner to commend me. Salute I pray you your friends in my name, and thinke in my best and serious wishes I never forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here doe most heartily gréete you. Forget not in what sort I have heretofore received you, and thinke in the selfesame manner I doe still entertaine you. My grétings to your friend N. let not be vnremembred: and deeme that in all my vowes I have (vnto you all) most heartily wished. I had almost let slip my commendations vnto your brother, which for any thing I would not had bin forgotté, vpō whom, as of greatest choise, I will make my reposing.

Greetings familiar.

The liking I have to N. maketh me here to remember him, whose good demeanour as your owne, I have in chiefest reckoning. My grétings and paper have all one end together, onely our friendship indissolnable can never be forgotten.

Thinke how exceedingly I have alwayes well-wished vnto you, and accordingly thereunto measure the rest of mine affections towards you. Haste compelled me to end sooner then I would, wherein notwithstanding I can never omit sufficiently to

to greete you, affiones recognizing as behoueth, your eſpeciall good liking towards you, &c.

Innumerable of theſe and ſuch like might be imagined both in greetings and forewels the courſe wherof being furniſhed with ſuch variety as it is, I haue left the reſidue vnto the conceit of the learner, accounting the plenty herein ſet downe, for any ſtudious follower to be already ſufficient.

And now to the Subſcriptions, the diuerſities wherof are (as beſt they may be allotted in ſenſe) to either of theſe to be placed, forewarned alwayes vnto the vnskilfull herein, that writing to any perſon of account, by how much the more excellent he is in calling from him in whoſe behalfe the letter is framed, by ſo much the lower, ſhall the ſubſcription thereunto belonging, in any wiſe be placed. Subſcriptions.

And if the ſtate of honour of him to whom the Letter ſhall be directed doe require ſo much, the very loweſt margent of paper ſhall doe no more but beare it, ſo be it the place be ſeemely for the name, & the rome far enough to comprehend it: which Subſcription in all ſorts to be handled ſhall paſſe in this or the like order for ſubſtance.

Your L. moſt deuoted and loyally affected. Your Honours moſt aſſured in whatſoeuer ſeruices. Your L. in whatſoeuer to be commanded. The moſt affectionate vnto your L. of all others. He that hath vowed to liue and dye in your Honourable ſeruice. Your L. moſt faithfull and obedient Sonne. Your La: louing and obedient Daughter. Whe but by your L. is onely to be commanded. Whoſe heart is your Honours, and his life by your L. to be diſpoſed. He that liueth not but for your Worſhip and to doe you ſeruice. Whoſe regard ſtretcheth vnto your Worſhip more then vnto any others. He that vnto your Worſhip hath vowed to become moſt aſſured. Whom none haue euer bound ſo much, as the deſerts of your L. Your L. in all humbleneſſe. Your Honours euer to be commanded. At your Worſhips command. Your La: moſt bounden and affectionate. At your honourable direction. Alwayes attendant vpon your L. pleaſure. Your Worſhips in all good account. Your euer louing and moſt aſſured. To none ſo much as your ſelfe. He that in all accounts tendereth your welfare. Whom by your onely curteſie you haue conuinced. The ſame which I accept from you, and not otherwiſe. Such as I am, Manner and varietie of Subſcriptions.

or

or as you wish to finde mée. Hée that in his liking is onely yours. Whom you haue euer knowne, but neuer proued. Whose liking only accounteth of your worthinesse. Such as you haue euer found me, and not otherwise. Yours in whatsoeuer to be employed. More charie of your welfare, then carefull of himselfe. Yours as you like to haue me. Yours faithfull and euer assured. Yours or not his owne. He who found you, but neuer knew you. Hée that once fauoured you, but sithence hath vowed neuer to regard you. Whose liking by your ingratitude hath béene quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate thée. Whom thy deserts haue made an enemy. Whom hereby you may win, (if you list) for euer to become a friend. To each one liuing, but to thée most chary. Whose heart shall faile in any thing, sooner then in conceit towards thee. Hée, whose in loyalty thou didst protest to be. Who liueth not but to pursue thée. Who euer loked on, but neuer loued thée. The same as you left mée. Such as you saw when you departed from mée. The same and none other, which I haue euer séemed to be. Whose word hath bound him, and faith shall assure him. Yours most affectionate. Yours denoted till death. Yours while life (waiteth) within me. Yours as far forth as any others, &c. With many other applications, whose Epithites are infinite, and rather vpon the cause suggesteth then otherwise, to be euermore added, altered, or conceiued. These and the others may onely suffice for the present purpose, referring what else to be expected, to the regard of a more curious or delicate inuention.

Acknowledgement of dutie in the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of duty, mentioned in the beginning of the greetings and farewels, is in diuers Letters expressed in the formost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts thereunto belonging, effected in the person or condition of him to whom hée writ) which to doe, if in his writing also the same may be déemed necessary, hée may then vse some other order of farewell or taking leaue, either by imitation of others, or if hée thinke méete, what herein else prescribed, consonant and agréeing to the state and reputation of the same party, to whom hée writeth. Now then shall follow the directions, which on the out-

side

side of every Letter (the same being made vp and sealed) are alwayes fixed, and commonly are termed by the name of Superscriptions.

Of Superscriptions and Directions. *Chap.* 6.

Among the ancient Romanes, when learning first grew vnto skilfull perfection, and men first deuised excellently to write, then there began to be extant in memory, diuers formes of writing immediately, by the name and title of Epistles, to be published to the posteritie. In the directions whereof, animated (as I thinke) with the vertues of their Parents, and accounting it (as in truth it was then reputed) to be a great honour vnto them, to bee intituled with the name of the principall author of their families, they sought no further stile of magnificence, but (were his parentage neuer so stately or honourable) being therewith contented, did onely vpon such regard intitle their directions. For who hath beene but ordinarily acquainted with the histories of their acts, but knoweth and hath read, with what reuerence, those times (greedy of vertue) entertained the honourable deserts of such, as for the Common-wealth and publike aduancement of the state, had either aduenturously hazarded, or courageously lost a fraile, vncertaine, or transitorie life, to the intent to purchase vnto their countrey quiet, honour, or victorie, and to themselues and posterity, eternized fame and euer-flowing glory? Neither was their countrey vnkinde vnto them herein, which for their sakes, and for the reuerend regard of their vertues, haue recompensed the loue which to their parents they could not shew, to their children and succession in many degrees after them. Superscriptions and directions of the Romanes.

Such were the families of the Gracchi, Fabij, Cornelij, Hortentij, Horatij, Metellij, Amilij, Scipiones and Fabritij. Whereby I coniecture that the custome hereof, by such emulation adorned, became afterwards a dignity, and so succeeded in honour to euery posteritie.

These Romanes therefore, vsed onely, in the front of their Letters to write first their owne names, titles adoptiue, and surnames;

names; after that, his to whom they wrote, and lastly, their salutations or manner of gretings: giving also like additions vnto the other as to him belonged, whether it were by family, office, or some other dignity. And this was the forme. M. T. Cicero. M. Varoni. Sal. dicit, or C. Cæsar Cornelio Balbo salutem dicit. But that custome according to the antiquity of the same, is long since worne out, and these dayes and seasons haue induced vnto vs for euery estate of calling, a more stately reuerence, according to the dignity and worthinesse of the same.

The reuerend maiesty of Emperours, Kings and Princes, being aduanced with a more excellency and supreame magnificence. The names of Dukes, Marquesses, Earles, Barons and other Magistrates, with more solemne and honourable titles.

Diuersitie of Estates. The offices of estate and places most noble, amplified with larger honours, and names accordant to their seuerall dignities.

And albeit few are the number, that herein shall be occasioned to occupie their pen, but (knoweth or almost euery day) may vnderstand the formall application of euery personages honour or worship: yet in so much as all sorts are not perfectly skilled, nor euery man liueth in place so conuenient to vnderstand it, and that it hath béene parcell of a prescribed order so to doe, by those that haue written the like method, I will set downe so many examples of estates, for directions, as to the matter and purpose hereof may be adiudged conuenient. beginning from the highest that are or haue béene lately accustomed in our Common-wealth (the soueraigne Maiesty excepted) vnto the meaner and most ordinary vsed, and in present practise amongst vs. And first, with the dignity of Archbishop, to whom in this sort we frame our direction.

Directions to an Arch-Bishop. To the most reuerend Father in God, the L. Archbishop of Canterbury, or Yorke, Primate of England, and Metropolitane, his very good Grace.

Bishop. To the right reuerend Father in God, and my very good Lord, the L. Bishop of London.

Duke. To the high and mighty Prince, L. Duke of B. his most noble Grace.

L. Chancellor. To the right honourable and my speciall good L. the Lord Chancellor, or Lord high Treasurer of England.

L. Treasuror. To the right Honourable the Lord Marquesse of M.

Earles and in office. To the right honourable the Earle of C. Lord Lieutenant for his Maiestie in the, &c. To the right Honourable the Earle of H. Lord President of his Maiesties

most

moſt honourable Councell eſtabliſhed in the North. To the right Honourable, and my ſingular good Lord, the Lord B. one of the Lords of his Highneſſe moſt honourable priuie Councell. To the right Honourable Sir W. P. Knight, Chancellour of the Exchequer, and of her Maieſties moſt honourable priuie Councell. To the right Honourable and my ſingular good Lord and father, or Lady mother, the Earle or Countеſſe of P. To the right Honourable and my very good Lady, the Lady A. Countеſſe of W. To the moſt noble Lady and Paragon of all vertue, the Lady P. H. To the right vertuous Lady endued with all ſingularity, the Lady F. D. To the moſt noble and towardly young Gentleman, G. T. Eſquire, if he be a Noble mans ſonne vnder the degree of a Baron. To the right Honourable Sir W. S. Knight, L. Maior of the Citie of L. To the right Worſhipfull W. L. Eſquire, one of the Iudges of his Maieſties Court of common Pleas. To the right Worſhipfull and my ſingular good Lady mother, the Lady D. H. To my very good father, W. C. Merchant of the City of B. To the right Worſhipfull his ſpeciall good Maſter, P. K. Merchant and Alderman of L. To my ſeruant R. D. at C. &c.

L. Knights of the priuie Councell.

Other examples beſides theſe were needleſſe to ſet downe, for that if any alteration at all happen herein, it is by reaſon of familiarity, additions of offices, or change of titles. Onely let herewith be noted, that when Letters doe paſſe from ſome number of the Councell, or from any Lord of the ſame, to a Noble man or Knight, theſe directions of honour and worſhip are ſeldome vſed. But rather thus: To our very good L. Sir W. R. Knight, Lord Deputie of Ireland. To our very good L. the L. Maior of the Citie of L. and to our very louing friends, W. C. and R. P. Aldermen of the ſame. To my very good Lord, the L. T. H. To my very louing friend, Sir T. H. Knight. To our very louing friends, Sir R. S. Knight, *Cuſtos Rotulorum* of his Maieſties Count. of B. and R. W. and T. P. Eſquires, Iuſtices of Peace of the ſame Shire. Theſe like directions alſo are vſed of an Earle to any of theſe eſtates to him inferiour in calling, and of a Baron to a Iuſtice of Peace, but commonly they will adde the title of Worſhip.

The divisions of Letters, and vnder what titles all sorts of Epistles are contained. *Chap.* 7.

ALbeit the diuersities of Epistles are (as I said before) as manifold as are the sundry occurrents, or rather imaginations of mens fantasies; yet for so much as it seemeth pertinent vnto this method to induce their varieties vnto some particular titles, by such meanes the rather to bring the learner into a speciall forme, whereby for his necessity or present turne to apply the same. I haue thought good in imitation of the best and most learned iudgements of our time, to draw the sundry parts thereof, vnder 4. speciall heads, that is to say; Demonstratiue, Deliberatiue, Iudicial, and Familiar Letters. And howbeit the rules prescribed vnto either of these, may vnder their seuerall heads seeme to be particularly allotted, yet are they in nature so nerely conioyned together, as hardly shall you in any of the first three, fall into their particular distinctions, but lightly in one sort or other you shall run into the natures of the other.

For proofe whereof, and this to open more plainely, let vs first lay downe their properties in seuerall, and then see by association each with other how nerely they doe participate in their qualities. You shall then vnderstand that this Demonstratiue kinde, hath the name of declaration, delinery or shewing of some one thing or other, the distinction of the Epistles thereunder contained, are Descriptorie, in which be described the manners and conuersations of men, all vertues, vices and qualities both of body and minde. Honourable challenges, combats, entertainments, attempts, orders of Common-weales, gouernements, and estates, countries, cities, hils, valleyes, fields, prospects, buildings, and walkes, with their pleasures and situations. Laudatorie, wherein is specially praised any thing, and Vituperatorie, in which is misliked or condemned whatsoeuer may be thought worthy either to be abhorred or dispraised.

The Deliberatiue is so named, of the large comprehension it hath of sundry causes and matters, being not almost tied to any particular occasion or purpose: His distinctions are Hortatorie and Dehortatorie; Swasorie and Disswasorie, not much vnlike

together

together in their orders and properties: the natures of the first being to exhort, counsell, advise, or perswade to any thing: of the other, to withdraw, dissuade or reduce to another meaning. Conciliatory, which scrueth in acquiring of friendship, of acquaintance. Reconciliatory, in reconcilement of kindred, friends, or other persons. Petitorie, in suing for, or craving of any thing. Commendatorie, in preferring the services, persons, or good qualities, of any one. Consolatory, in comforting in times of troubles, sorrow, or mishaps. Monitorie, in forewarning, admonishing, or counselling from mischiefes. Reprehensorie, in reprehending or correcting of errors and behaviours. Amatorie, in matters of loving.

The Iudiciall is so called, in that it comprehendeth matters lawfull, unlawfull, or questionable to be handled. The distinctions thereof are: Accusatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or avoidance of things charged. Defensorie, in defence of the action. Exprobatorie, in reproching or obtruding of benefits upon causes of unthankfulnes. Deprecatorie, in praying for pardon of a thing committed. & Invective, inveighing against ill natures, qualities, occasions or persons.

Now the distinctions of these heads being thus laid open by particular titles, we will see how neere in writing they concurre or fall, each with other. True it is, (as shall be seene in some examples hereafter following) that touching the first head being Demonstratiue, it sometimes falleth out in causes of advertisement, or relation of things made, that the title Descriptorie is many times meerely in it selfe handled, without entring into any other particular addition or occasion, but in the other titles of Laudatorie, and Vituperatorie, not so. For how can I either praise or discommend any thing, without falling into a Description of those persons, things or qualities, which I disallow or commend? Again, for the Deliberative kind in Hortatorie, Dehortatorie, Swasorie and dissuasorie, Commendatorie, Monitorie, Reprehensorie: how can I exhort, counsell, advise, withdraw, commend, admonish or reprehend, if therein I set not forth what is worthy or unfit, what to be praised, esteemed, disallowed, or eschewed? which cannot be, without of necessity I fall into the parts Descriptorie, Laudatorie, and Vituperatorie. Likewise in matters Consolatorie,

Consiliatorie, and Reconciliatorie, how I may comfort, sicke friends, or reconcile, if the parts Hortatorie and Swasorie be absent. So also for the iudiciall, if either I accuse, excuse, expostulate, defend, reproch, intreate, or inueigh, it must be done with the laying out of vices and adnancement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can be without matter Descriptorie Laudatorie, and Vituperatorie. By all which it appeareth, that (howbeit these seuerall titles stand thus diuided) yet are the matters of the same diuersly wrapped together, and the precepts seruing to the one, must of necessity by a like conueiance be drawne into an obseruation with the other: notwithstanding for ease of the learner, and to the end he may with more readines finde out what beseemeth and becometh the cause he hath in handling, they be thus drawne forth as you see into so many particular distinctions.

Touching now our Familiar Letters, they also are to be drawne vnder their seuerall titles, as Narratorie, and Nunciatorie, somewhat falling into the Demonstratiue kinde before remembred, wherein we expresse and declare to those farre from vs, the matters or newes presently in hand amongst vs: Gratulatory, wherein we reioyce each with other of the good haps of fortune betiding vs. Remuneratorie, being a gratefull relation of courtesies, benefits or good turnes receiued. Iocatorie, wherewith by a pleasant and sweet kinde of delitery of some pretty conceit or iest, the minde is recreated. Obiurgatorie, in which we rebuke the ill demeanors of our children, seruants, kindred or acquaintance. Mandatorie, whereby we commit expressly our affaires to such as we haue authoritie, either to command or intreate to be dispatched. To these and to others before mentioned are many Epistles Responsorie, the titles whereof cannot be certaine, but examples and occasions plentifull: all which I referre to their peculiar places each one as they are sorted forth to be in their kindes deliuered. And now will we passe vnto the order hereafter to be obserued in deliuery of examples, according vnto the seuerall titles of all these forenamed Epistles, and first of Epistles Descriptorie.

Of

Of Epistles meerely Descriptorie, and the parts thereof. *Chap.* 8o

Moreouer such Descriptions, are (as I said before) onely declared and set forth at large, the manner, order, state, gouernement, proportion, goodnesse or value of any thing: the Epistles consisting solely thereof, but commonly without addition at all, either of praise or mislike, or any other intendment, in respect wherof they might in any one note vary from the title of Descriptorie. The force hereof besides the Exordium, comprehendeth chiefly a Narration throughout, in which is contained (by laying out the seuerall parts thereof) a perfect and plaine demonstration or description of any thing. In these sorts of Epistles, the excellency of the writer, & painter concurreth in one, who the more that each of them studieth by perfection to touch all things to the quicke, by so much the more nearer do they both aspire to that exquisite kinde of cunning, that in each of these differences, is absolutely to be required. The curious Painter, in drawing a perfect peece of Lantskip, presenteth many things vnto the eye, the conceit whereof is marueilous: for with great admiration we doe there seeme to behold, the most pleasant & goodly valleyes, Woods high and decked with stately trees, (some tops whereof the winde seemeth to wreath and turne at one side) then goodly Riuers, highwayes and walkes, large situate and high climing hils and mountaines, faire prospects of Cities, Steeples, & Towers, ships sailing on seas, and waues blowne vp aloft, the element cleere, faire & temperate, with some shining beames shadowing and spreading ouer all these, wherein seemeth the delight so rare, and climate so perfect as very desire prouoketh a man to gaze on it, as a thing in present life, and most certaine view. And doe (I pray you) our excellent writers degenerate at all from any part of these? Doth not the learned Cosmographie in acquainting vs with the vnknowne delights, situation, plenty & riches of countries which we neuer saw nor happily may euer approach vnto, ranish vs oftentimes & bring in contempt the pleasures of our owne soyle: and many times a huge wonder, of the vnheard secrets neuer before reported of,

Parts of an Epistle Descriptorie.

Comparison of the writer and painter.

Painter.

Writer.

Ptolmie and other writers.

De situ orbis.

the incredible operations of diuers things, and state so high and magnificent, such as the very description & liuely delivery thereof maketh vs beleeue that our eyes doe almost witnes the same, and that our very senses are partakers of every delicacie in them contained. But omitting the waight hereof, consisting in those woords of such strange account, with what fine invention doth Virgil many times in his Æneidos, and with how much variety describe vnto vs the tides of the morning? How greatly in his first booke doth he amaze the Reader, with the lamentable shipwracke, and euen then (as it were) appearing forges, and intollerable turmoiles vpon the sea happening to Æneas? What darknesse, what tempests, what rising, and deepest falls of waues, againe, what windes, what mingling of heauen and earth together doth he there relate? Then after his arriuall on shore, and presenting to Queene Dido, how is the destruction of Troy in the person of Æneas to her described? In the fourth booke likewise, what an excellent description maketh he of Fame? How he sheweth the banquet by the Queene to Æneas made, and how liuely is the state and magnificence thereof deliuered? Innumerable of these, both from him and the transformed shapes of Ouid, could I here record the excellency of each being such, as by the forcible vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vndertaken to conduct the learner by example, how to behaue himselfe in some sort herein, we will proceede with our Epistle Descriptorie, the first whereof following, may seeme to be sent from a traueller to a friend of his in England: the matter whereof ensueth.

Virgil in his Æneidos.

Ouidij Metamorphosis

Example.

An example of a letter Descriptorie, wherein is particularly described an ancient Citie, by laying downe the seuerall parts thereof.

Exordium of a charge giuen, and promise made.

MY good Vncle, the remembrance of your charge giuen mee, and my promise to you made at my departure out of *England*, bindeth me (at my now being in quiet, and with good leisure setled in *Germany*) that I should returne vnto you againe, my accustomed and dutifull regard, in sort as I haue euer endeuoured my selfe to do vnto you. It may then please you, that remaining with my Lord the

the Duke but a few daies at *Geneua*, we hasted thence to a city, cal- *Narratio.*
led *Noremberghe*, being imperiall, situate in the high parts of *Ger-*
many, where since we haue almost continually remained. And al-
beit I could somwhat write vnto you of our passages through di-
uers places of the Country, yet insomuch as there is no part therof
so memorable as this Citie wherein we now remaine, the descrip-
tion thereof at this present may soly content you. The Citie there-
fore, as it seemeth is most ancient, and as many doe suppose and af-
firme at that time when the country was first in subiection to the Anciency
Empire of *Rome*, was builded by *Nero* the Emperor, and of him ta- or original
keth his name, as *Noremberghe*, in signification *Neronisberghe*, and so of the city.
much the rather doth it appeare, by sundry ancient monuments
therein yet remaining. The City (besides that it is situate in a most Situation.
delicate and pleasant soile, wooded & watered most plentifully on
euery side, with goodly trees, faire and delicate Riuers & springs)
is both of great strength in the wals of the same, and plentifully
builded with high and stately towers on euery part. The edifices of Buildings.
the City are rare, and of most sumptuous & stately appearance, in
so much that there is no one house in all the row exceedeth ano-
ther in height, but all of them builded leuel, by a very Geometrical
proportion. The insides are not more polished with riches and or-
naments of great beauty, then the outsides with brauery, the very Deckings.
fronts of all which, as well of rich as poore, are most curiously em-
bossed in a hard kind of substance (such I thinke as is our plaster
of Paris) with artificiall and liuely pictures, containing histories of
diuers memorable & strange effects, and that with such wonderfull
excellency, as any waies may be conceiued. The cost hereof is con-
tinually maintained, repaired, inlarged, and preserued by a generall
contribution of the most worthy and honourable of the City. Be-
sides, the colours so fresh, so braue, and delicate laid in oyle, for de-
fence against weather, wherewith they are beautified and set forth,
are very strange. The streetes are wide, faire, and excellently well Streets.
paued. The stone they vse for the most part is marble, white, gray,
and blacke, whereof is great plenty, besides other kindes, which
very wonderfully they cut and square in diuers small proportions
artificially pointed and shaped. The houses are not high, but back-
ward built, and inwardly large. This City retaineth yet the ancient
gouernement of the Romanes, for at this instant they haue their

Consuls,

Goverment. *Consuls, Tribunes, Senators, Prætors, Questors, Ædiles,* and other interchangeable offices, as sometimes had *Rome*, being in her greatest prosperity. The attire also alike to their dignities, of all sorts of honourable personages, accustomed to their callings. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the self-same ancient fashion. The constitution of their bodies, as well men as women, are faire, cleere, and of sound complexion. Frugall in diet and expence, & in nothing prodigall. My Lord the Duke is here of great sway: and entertained with honorable account. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom and all other our friends, in sound affection I eftsoones do recommend me. At *Noremberghe* this of, &c.

Habite of the people

Conclusion.

Another example wherein the state of a Countrie is solely described.

Exordium. Of their accustomed friendship

I Doubt not N. but that thy heart longeth, & mind is yet vnquieted, because of my sudden departure from thee, & ignorance of my estate and present being, whereof that thy desires may now at full be resolued: know my good N. that not hauing bin scarce sixe moneths from thee, I did long since perceiue my selfe to be out of England, & that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somwhat vnderstand by me the state of this country. We liue here in a soile delicate I must confesse for the aire, and pleasant for the situation: with good leisure (I must tell thee) may we here attend our deuotions, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof we neuer finde likelihood to annoy vs. As vncompelled by seuere decrees and interdictions, we limit vnto our selues an abstinence, thou mightest thinke we doe it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great many, then ability to beare them. Our conuersation is with elements, with waters, with fields, with trees, with valleyes, with hills, with beasts, in generall vse whereof, wee find nothing else but their proper shapes. And if by chance any other sorts of creatures doe appeare, they are naked shapes found as men and women, fierce, sauage, wilde, and not capable of any our reasons,

Narratio. Pleasant aire vnfrequented.

Involuntary abstinence.

reaſons, nor we of their ſpeeches. Our foode is rootes, dryed fiſhes, berries, and I know not what other harſh kind of fruits, and ſometime fowles, beſides a kind of graine growing in great cods, whereby we ſometimes obtaine (though not the naturall) yet ſome vſe of bread, vnlike to that you eate, in taſte, goodneſſe, or propertie. Our lodgings and places of repoſe are caues, intrenched in the ground, the earth our beds, and cloathes our couerings. And theſe alſo as hard as they are, enioy wee not in quiet, but being awaited of the naked multitude (whoſe pollicies intinuate by nature are far greater then their ſtrength) we are faine by much induſtry to preuent them: into whoſe hands if any of vs doe chance to fall, our dead carkaſſes in haſty morſels are conueyed into their intrailes. Here, by iudging of our eſtate, thou maiſt accordingly deeme of our pleaſures. The next meſſage that thou ſhalt attend from mee, ſhall be my ſpeedy returne, the ſeas and windes being not leſſe fauourable then they were at my going forth. Meane while recommending my ſelfe to thy wel-wiſhing, & our ſafeties to God, I end as thou knoweſt, this of, &c.

Hard feeding.

Ill lodging

Danger.

An example wherein the death of a Noble-man is onely deſcribed.

THE deceaſe (good Madame) of my Lord your brother, hath occaſioned vnto your Lad. the ſight of theſe Letters; wherein I haue rather acquited my ſelfe of that whereunto by your honourable command I was enioyned, then any wayes ſatisfied the griefe that by my ſelfe among many others, for his loſſe, is entirely conceiued. The maner wherof may pleaſe you now to be enformed of, which was thus: On Tueſday being the thirteenth of this inſtant, hauing as it then ſeemed vnto his Lordſhip and others, beene reaſonable well recouered from the wonted force of his long conſuming diſeaſe, being importuned by the diſpatch of ſome preſent affaires, as otherwiſe to haue ſome conference with her Maieſtie, he went from his houſe of B. to the Court, where all that day he remained, and returned againe at night, not for all this, finding himſelfe at all diſquieted by the leaſt motion of any of the pangs wherewith before time hee had often been vexed. The moſt part of that night he was very well repoſed,

Exordium. Of the cauſe it ſelfe.

Narratio.

Sudden ſickneſſe.

repoſed. Towards morning the next day, he began ſomwhat to be agrieued, but nothing as accuſtomed: in which ſtate the moſt part of that day he continued. At night againe hauing eaten ſome ſmall pittance of ſupper, towards nine of the clocke he began moſt vehemently to be paſſioned, till which time we all had very good expectation of his health and recouery, which his Lordſhip perceiuing, after he had bin a while ſet vp in his bed, he ſaid, I know my good friends and faithfull louing ſeruants, that the great zeale and loue that you do beare vnto me, is a vehement occaſion to kindle in you a deſire of well-wiſhing, and an intendment of aſſured ſafety towards me, wherein I haue more cauſe to thanke your good wils, then meane thereby to imagine the force of my diſeaſe to be leſſe then long ſince I expected, and exceedingly in my ſelfe haue euer doubted, what words of comfort, protraction and delayes ſoeuer, haue by the Phyſitions to the contrary been vſed. One great and exceeding comfort vnto me is, that liuing, I euer loyally demeaned my ſelfe: and dying, I ſhall depart this world in her Maieſties good grace, and eſpeciall fauour. Next vnto that, the loue of you my deareſt friends and entirely beloued ſeruants and followers, whoſe hearts I know doe purſue me, and whoſe affections euen to the laſt gaſpe of death I am perſwaded to be euer firme and fixed towards me. Your deſires are, I know, that I ſhould liue, according vnto which the leaſt mitigation that may be of my griefe, you meaſure by and by to the hope of amendement, which is not ſo. For that in all the comfortable ſpeeches, that ſundry times I haue receiued from you my ſelfe, to whom the inward effects thereof haue beene found moſt forcible, haue euer miſtruſted, and by many probable circumſtances adiudged the contrary. Long time endure I cannot, this know I well, happily a day, two or three, I may yet be conuerſant among you, for my diſeaſe, that ſtandeth aſſured (the meſſenger whereof continually knocketh at the door of my imaginations, ready euery houre to aſſault my heart, and to carry away with him the ſpoiles of a dying carkaſſe) wil not permit I ſhal long time trauel in this ſort among you. And for my ſelf, ſtand ye all aſcertained that hauing long ſince poized in equall ballance, the long continuance of a fraile, wretched, and trauelled life, the moſt part whereof is carried away in ſleepe, ſorrow, griefe, ſickneſſe, danger, & the reſidue, alſo neuer freed of care and all manner of diſquiet, with the

Declaration of his ſpeeches.

Miſlike of the world.

hope

hope of an euerlaſting ioy, happines, reſt, peace, & immortall reſidence: I finde no reaſon why I ſhould at all affect the toyle of ſuch earthly tediouſneſſe. Inſomuch as hauing liued now almoſt threeſcore and thirteene yeeres, and borne my ſelfe honourably (I truſt) in all mine actions and ſeruices, and further in progreſſion of my ripeſt years, yea in this very inſtant more then at any other time am regarded of my Prince, and eſteemed of my Countrey, and among my Peeres reputed in the higheſt degree of my fidelity: I ſhall now die as becommeth my perſon, worthily and honourably. Be you therefore recomforted, I pray you, as I am, & think that for all the loue you haue ought me, the ſeruice you haue done me, or tender care you doe yet in my heauieſt pangs beare vnto me, the chiefeſt content you can doe vnto mee, is that you be ſatisfied herein with me. That being verily reſolued in my ſoule, of all that I haue here ſaid vnto you, and hauing ordered mine actions, and prepared my ſelfe thereto accordingly, I doe willingly and with a right contented minde, leaue this tranſitorie world ſo repleniſhed as it is, with ſo many grieuous caſualties, and heartily doe giue my body to his naturall courſe, and my ſoule into the hands of the mighty Creator, for euer in his glory (I truſt) to be eternized. This ſpeech ended, he continued till after midnight, at which time he had about two houres ſlumber, and ſo began his paine to encreaſe againe. In which till Wedneſday following almoſt in one ſtate, hee for the moſt part remained often times accuſtoming himſelfe with thoſe that were about him, to prayer, many times, recording to himſelfe the goodneſſe of God, and his mercies to him remembred, and that with ſuch zeale and intire regard of his hoped repoſe, as that it ſtill ſeemed and was euidently apparant how much hee longed and thirſted for the ſame. In fine, drawing by little and little towards his end, euen in the very laſt pang, lifting his hands vp to heauen, his heart and eyes thitherward fixed, hee recommended eſſoones himſelfe to the mercy of his Redeemer, and on Thurſday laſt about two in the morning died, to the lamentable griefe of all that were about him, who heartily ſorrowing his loſſe, were forced to ſhed teares abundantly. The day of the Funerall is not yet certaine, but the ſame is intended very honourably. Recommending my ſelfe vnto your La. in all humbleneſſe, I take my leaue. At our ſorrowfull houſe of B. this of, &c.

Certaine notice and liking of death.

Of

Of Epistles Laudatorie and Vituperatorie. *Chap.* 9.

NOw followeth it next, that after these Letters, méer Descriptorie as you sée, we doe treate of the other two parts appertaining also to this forme, which are Laudatorie and Vituperatorie, the vse whereof either solely or intermixed in any other kinde of Epistles, shall of one or more of these causes take their originall, that is to say, of the person, deedes, or thing it selfe to be commended, misliked or dispraised. The person of any one is to be preferred or disabled, by his birth, descent, shew, or ability. Secondly, by his childhood, or good education from his infancy. Thirdly, of his youth, in which he is either conuersant in studies of honest life, seriously giuen to the knowledge of letters, affected alwayes vnto laudable exercises, temperate and sober in demeanour, or otherwise accounted dissolute and wanton, vnhappily led to the search of whatsoeuer mischiefes, affectionate to the most basest conditions and practises, not tied to any order, but wholly pursuing an vncontrolled liberty. Fourthly, of his manly yéeres, being frequented with ciuill gouernment, or liuing altogether without account. Priuately and publikely in all manly actions demeaned, or by apparant loosenesse in each discredited. Fifthly, of his old age, the course whereof is with ancient grauity continued, or by all kinde of euils most hainously misprised, whose siluer haires are shining in vertuous happinesse, or miserable estate drowned in loathsomenesse. Sixtly, in his end or departure out of this world, agréeing to the saying of *Solon*, No man may be counted happy before his death. For that in the expectation or attaining thereof, as at no time more in all the life of man, then chiefly appeareth his vertue, constancy, strength and worthinesse, or otherwise his imbecility, ouerthrow, shame and ignominious filthinesse. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person, by occasion of the nation or soile from whence he came, where he was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the body, complexion,

Praise of the person

1

2

3

4

5

6

complexion, lookes, fame, or other circumſtances thereunto incident, by the actiuity, ſtrength, ſwiftnes, nimblenes, fauour or beauty of the body, by the gifts of fortune, as honour, wealth, worſhip, reputation and kindred. And forasmuch as theſe demonſtrations of perſons are wholly occupied either in praiſe or diſpraiſe of their conditions or behauiours: the chiefeſt part hereof ſhall alſo conſiſt in Narration, without peraduenture it falleth out in the life of any one to haue ſome one or moe things happened or of them ſuppoſed, ill beſeeming or vnworthy their reputation, which either by defence, excuſation, or Confutation muſt be coloured, diminiſhed, or clerely auoided. Examples whereof doe follow according to their particular occaſions: and thus much for the perſons.

In commendation or vituperation of the deedes of any one, we ſhall weigh with our ſelues what notable actions haue bin wherein he or ſhe haue honourably or worthily behaued themſelues, or by perpetuall infamy thereof haue deſerued in each poſterity for euer to be contemned. Touching things likewiſe by themſelues to be extolled or diſabled, they are euer meaſured by the conſonance and agreement they haue either with reputation or dignity. Of the deedes.

The goodneſſe or badneſſe, excellency or baſeneſſe of any thing, is gathered from the places of *Honeſtum*, *Inhoneſtum*, vnder which is comprehended what is iuſt or vniuſt, godly or wicked, direct or indirect, worthy or to be diſpraiſed. Honeſt is alwaies linked to vertue. For whatſoeuer is either vertue it ſelfe, or affined with vertue, or deriued from vertue, or conducing to vertue, is abſolutely declared honeſt. Honeſt, which is tied to vertue.

The diſtinguiſhment of theſe falleth out to be forted into foure principall excellencies, that is, Prudence, Iuſtice, Fortitude, and Temperance, it is therefore to be intended, that not onely deedes and actions, but alſo things themſelues are ſolely of theſe, and for theſe either praiſed or debaſed. Whatſoeuer then by ſound and wholeſome perſwaſion tendeth either to the embracing of the good, or ſhunning of the euill. Whatſoeuer includeth either fidelity, true friendſhip, equity, obedience, or grauity. Whatſoeuer conduceth to true pietie to God, thy Country, Parents, children and friends. Whatſoeuer appertaineth to the ſeuerity of the law, to the admoniſhing of the wicked, and to the remuneration and defence of the well deſerued. Whatſoeuer tendeth to a tolleration or patient Honeſt, what it is.

forbea-

forbearance of euils, to longanimity, entring into hazard and dangers of conſcience, for thy country, kindred or friends. Whatſoeuer concerneth chaſtity, ſobriety, or frugality, and ſeemely moderation in all things, that in each of theſe is adiudged honeſt and none other.

Vnhoneſt. The contrary hereof, which is *Inhoneſtum*, includeth likewiſe whatſoeuer is not vertue, or is eſtranged from vertue, hindring to vertue, or in nothing furthering towards vertue, whatſoeuer is pertinent to folly, iniuſtice, puſillanimity, or exceſſe, whatſoeuer by the euill therein committed is exempted from praiſe. Whatſoeuer carrieth perſwaſion to miſchiefe & ſeducement from the good. Whatſoeuer appertaineth to infidelity, falſhood, treaſon, diſobedience, ſlander, or ingratitude. Whatſoeuer withdraweth from naturall regard and loue of thy Country, Parents, children and friends. Whatſoeuer impugneth the wholeſome lawes and eſtate of euery Common-wealth, tendeth to a notorious example of euill, hindreth or blemiſheth any others good deſerning. Whatſoeuer enforceth reuengement vpon euery ſmall offence, hath in it no meane of ſufferance, or forbearance at all, entertaineth a lawleſſe liberty of conſcience to perpetrate or periſt to any vnlawfull action, or to become iniurious to thy Country, ſtate or calling. Whatſoeuer is furthering to a diſſolute liuing, vnbridled luſt, couetous tenacitie, prodigality, or deteſtable exceſſe. Theſe and ſuch like, as confounders of all ciuility and humane gouernement, are confirmed to be vnhoneſt.

Now theſe deedes, actions or things are by many Oratorie parts to be handled, or commended, according to the matters or occaſions whereout their praiſes are deriued, and becauſe examples are the beſt, I might ſort out diuers: as of Dauid, I could commend his combate againſt Goliah, firſt, *ab honeſto*, in that he being the ſeruant of God, fought againſt a blaſphemer, alſo in his Princes quarrell and defence of his Country: *ab æquo*, becauſe it is meete and conuenient, that in cauſes ſo perillous, the ſtrength of each one be applied. *A neceſſitate*: inſomuch as thereon dependeth the ſafegard of the Prince and people. *Ab vtilitate*: for that he killing ſuch an enemy, brought to their owne country, peace and quiet, and alſo draue the other part in ſubiection to his King and people. *A difficili*, becauſe the vndertaking thereof was ſo much

Laus ab honeſto.
Ab æquo.
A neceſſitate.
Ab vtilitate.
A difficili.

the

the more weighty, by how much himselfe was as it were an infant against a mighty gyant, vnarmed against him that was armed, vnfurnished against him that had all manner of complements of warre, weake, where the other was strong; besides that, the terror of his challenge and hugenes of stature had before daunted the army, and put them all out of conceit, insomuch that the doubt was so generall, as no man dared to vndertake the quarrell. Besides, herein is praised of bodily force, his Activity, and courage: of Vertues, his wonderfull magnanimity, who by courageous desire durst so vndertake the same: also his affiance in iustice, and equity of the cause: His Pietie to God, his Prince and countrey: Lastly, his Fidelity, whose life was not spared when each one drew backe for feare to be brought in hazard. And as in this action of David, I haue tied all these Oratory parts, so in causes of sway and gouernement, a man might by the like parts and places be praised for his great wisedome, whereby in handling of some notable action in ambassage or consultation, he hath onely by graue aduice, industry, discrete search, perswasion or circumspection, compassed weighty matters to the Common-weale, or thence auoided huge and imminent dangers. Cicero in the conjuration of Catiline, being a mighty enemy against his owne Citie of Rome, might herein be an excellent paterne, who without stirring the people at all, without any manner of bodily resistance or force of armes, without passing-by any priuate or indirect meanes, did by the sole matter of his wisedome, waightinesse of speech, forcible reasons, enforcements, rebukes, and perswasions driue him cleane out of the Citie, and being expulsed (to the common peace, tranquility and surety of the same Citie) did afterward by like demeanour, industry, and circumspection, so preuent his purposes, so circumuent his policies, so turne him vpside downe, as he dared not, he could not, he shamed to perpetrate what so often he had sworne, and so many wayes intended: in which action of Ciceroes, all these Oratorie parts are in like manner included. So likewise, for some one rare and singular point of Iustice another might be extolled, as beside common expectation exercising the same. A president hereof might be the Lord chiefe Iustice of England in the time of King Henry the fourth, who was so strictly bent to the obseruation of iustice, as hauing one of the Princes

seruants arraigned before him at the Kings Bench barre, for a fellon, and being one that the young Prince greatly (at that time of his youth) fauoured. The Prince came to the barre, and at the Iudges hands required his seruant, who answered that he was the King his fathers prisoner, and stood there vpon his triall by law for his offences, that he could not in iustice, nor would (by his pardon) deliuer him without his triall. The Prince moued with such denial, stroke the Iudge on the face, and would by force haue withdrawne the prisoner. The Iudge withstood him, and aduertising him mildly of the offence he had done to the seate and place wherein he sate of iustice, in such sort to strike him, stoutly commanded him to Ward. Whereunto (vpon such admonition) the Prince obeyed, and accordingly remained in durance, attending the aduertisement and knowledge of his fathers pleasure. Here might be a great contention, whether the worthy Iudge in his equall administration and execution of Iustice, (without feare whereon stood the hazard of his owne life, being vpon him that was in succession to become his soueraigne Lord, were more to be commended, or the Prince, in his submission, and of all other most singular obedience, more highly to be extolled: the one daring to doe what was lawfull vpon whatsoeuer hazard, the other humbling himselfe to authority, which he might easily haue impugned: and yet both actions such, as by many excellent Orators parts seeme fit to be enlarged. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honour, worthy, or wealth of any man, his deedes of charitie, either in Erection, conuersion, or repairing of any thing, whereby the Common-wealth is benefited, vertue furthered, or the needy prouided for, might be in like sort aduanced. Finally, Wisedome, Iustice, Liberality, Courtesie, Chastity, might each of them as things by themselues, and of themselues, without the person of any one be alike commended. Whereof I thinke it needlesse to amplifie any further, seeing by the examples hereafter set downe, the learner may sufficiently be enabled in whatsoeuer, for those causes he shall vndertake to proceede vpon.

An

An example of a laudatorie Epistle, solely touching the person.

THE feruent loue, and entire zeale and regard, wherewith your L. euen in these tender and as yet vnripened yeeres, seemeth to pursue the vertues & honourable worthinesse of the most renowned and famous, and the reuerend account, wherewith in your most secret imaginations you haue euer admired, & as it were emulated the highest progressions: hath moued me in recordation thereof (and the rather to deliuer vnto your L. the very true image and liuely counterfeit indeede, of vnblemished honor adorned with all princely and most surpassing nobleneſſe) to propose vnto your view a paragon so peereleſſe, & of so rare & excellent performance, as whereof no history hath the semblable, no region the match, nor any world hereafter may eftsoones be supposed to produce the like. You shall not neede, my L. to ransacke volumes, to search out the liues of the most honoured *Scipio*, amongst the Romanes, nor out of Greece to fetch *Themistocles* or *Alcibiades* from Lacedemon or Athens. Let *Hanibal* rest with his predecessors, who sometimes by vnbearded fortune did honour to mighty Carthage, and (before them all) *Achilles* & *Hector*, that made the fall of Troy so famous. And come we into our owne country, the land wherein our selues inhabit, the soile to vs native; and of all others most dearest, and see you here my L. a Prince of so rare and incomparable worthinesse, as your selfe will confesse throughout all the course of his life, to haue been of all others the most happy and vertuous *Edward*, my L. yong *Edward* (so held in his fathers life) vnder whose raigne he died in England, surnamed for his noted excellency, sometimes the *Blacke Prince*. This is hee on whom Nature, Fortune and Vertue, to the intent to yeelde some apparant shew of their wonderfull and mighty operations, had aboue all others so especially enriched with all kinde of wished and most exquisite perfections, as in that present season, in which the delicacy of his aspiring minde left vnto himselfe the highest branch of honor from out her lofty seat of dignity, it was denied to any other whatsoeuer, to exceede: nay, but so much as to become partaker with so rare a paterne of the like fruits of vertue and neuer-dying glory. And to the end (in rehearsing some few of the many particularities of such

Exordium. By insinuation.

Allegorie.

Hyperbole. *Procatalepsis.*

Epitheton.

Synonymia.

Anadiplosis *Narratio.*

Hypotiposis.

Praise of the Prince in general.

Epitheton. *Metaneia.*

Metaphora. found and vncorrupted maiestie) the radiant shining beames resplant in so high a personage, may with more facility the sooner be discouered: we will first begin with his originall and formost infancy, that by deducing from thence his complements of princely excellency, euen in the very mouth of his entombed graue, his bones may not be reposed without an immortall recordation, and the fame of his vertue celebrated by an endlesse memorie. Needelesse were it my L. that I should tell you of this stately Prince, that he were sonne and heire in succession to the most mighty & most renowned *Edward* the third, King of this noble Realme of *England*, the most regarded vertues and inuincible chiualry of whom, being then euery where so surpassing, and of such redoubted force, (as were it not that such memorable issue had sprung out of his Kingly loynes, as wherewith the states of the mighty were daunted, and Europe made to wonder) might hitherto haue remained of fame competent enough, to haue beene compared vnto the mightiest; but that I may rather impart vnto you, that as golde, in the riches and glory of it selfe, beareth price and value with the most precious, yet hauing annexed vnto his proportion, a Diamond of inestimable beauty, value and goodnesse, becommeth thereby farre more excellent then before, more shining and glorious: so this soueraigne and puissant Monarch (admirable no doubt by himselfe) yet hauing thus tied vnto the sun shine of his happy raigne, the obscurer and eclipsing glory of all other nations, the very Loadstar and direction of all other Trophees, the Sunne it selfe of worthinesse, & absolute concluder of euery honourable enterprise: how could it be but that this prerogatiue of his must of force exceede, and goe beyond all others, when himselfe, by the very chaire of honours selfe was so farre aduanced aboue any others? And albeit the high and kingly worthinesse of so stately of-spring and parentage, might no question in sundry sorts yeeld great and mighty glory to the issue: yet ellse it might not bee alleadged that in taking vpon vs to commend the personage of one, wee should intimate the soueraignty of the other, as it were by a defect of praise sufficient, to supply the want of our owne, and that the honourable reputation of another cannot fitly bee said to bee this mans worthinesse, without by the branch of his owne desert, he had in his owne proper right most effectually carried the same.

Pretiritio.

Parenthesis

Parabola.

Metaphora.

Antimitabol.

Periphrasis.

Vnderstand

Vnderstand you then of him that which al men deem most princely and honourable, and there is none, were it the stoutest enemy that euer liued, but wil most highly commend. This Prince, my L. who euen from the very cradle seemed to be addicted to the knowledge and feare of God, and very piety of a sincere and Christian religion (besides that he was naturally so well formed and instructed in good documents as any might be) became in those very tender yeares also, so apt vnto learning, as the match or like of him therein, was seldome or neuer in those daies any where found, and in these times also may not easily be heard of. Insomuch as of those that then knew him very well, it certainely is deliuered, that being but of the age of twelue yeare, his vnderstanding and knowledge in the Latine tongue, was so perfect, his progression in the Greeke so excellent, so skill and delitery of forraigne languages so wonderfull, his princely towardnesse in all things so rare and so plentifull, as many times moued all the regarders to admire him, but found none of all his associates in the same exercises, that were able to follow him.

Now if we shall come to his riper yeares, and how therein hee profited in the towardly exercise and vse of armes, beseeming a Prince of so high and expected admiration, what could be wished in any one, that in him was not fully accomplished? So comely, and with such vncontrouled dexterity could he sit, ride, and gouerne his horse; so couragiously, and with such nobility could hee weld & vse any weapon, either at tilt, barriers, or turney, with such high and wonderfull direction, ordered he all his complements to either of these belonging, as did well manifest the magnanimity and worthinesse of his minde, and what manner a one hee would afterwards become, toward the beautifying of his Countrey. A more plaine and euident demonstration whereof, did at any one time in nothing so much appeare as euen then, when he was yet in his minority: For when there was remaining as then, no signe or token at all of manly shew in his face (being neuertheless of stature seemely and tall, and of goodly constitution in his body, well beseeming the yeares he then carryed) also attendant on the mighty King his father in the warres of France: what things did hee there performe? what waighty enterprises, and those beyond all expectation would he vndertake, in honour of his royall progeny? Was

Of his Adolescence

Erasmus.

was it not too too strange, that being in comparison of yeares, as it were a child, deuoide of so confirmed and ancient grasped experience, as beseemed the warres, he vndertooke notwithstanding at eighteene yeares of age, with halfe his fathers power (by a most couragious desire of an euer-thirsting glory, with condition and charge, either there to eternize his death by an euer-lasting memo-
Parenthesis. ry, or backe to returne againe with triumphant gained victory) to ioyne with the whole and mighty power of France, and all the chiualry therof, where to his immortall & surpassing high renowne) he attained vpon them, by the high permission of God, a most memorable Trophy? But why, dwell I in these slender discourses (smal
Meiosis. God knowes, in respect of those mighty conquests by him afterwards atchieued) in detaining you from the swee- and ardent re-
Auxesis. membrance of the rest? If he being yet sequestred in yeares from any ripenes at all, when it was then to be supposed he most needed gouernment, could by such stately and inuincible valour, so moderate his great and weightiest actions, as to become at that very instant so redoubted and famous: what might we deeme of him afterward, being once perfectly established in all kinde of manly directions, but that of necessity he should by many degrees exceed and goe beyond the foremost shew of all his excellencies, and the greatest expectation that might be of all his progressions, and
Epanodus. His mans estate. so vndoubtedly he did. For being once attained to mans estate, hee grew immediately to become a Prince, sage, discreete, politicke and wise in all his actions, of rare & singular circumspection and prouidence; benigne: and of all others most fauourable and courteous; fortunate and euer inuincible in the warres, liberall to his followers, and of a high repleniſhed bounty to euery one, a very patron & defender of innocents, absolutely fauouring alwaies the right. Magnaminious as touching his estate, and the high and
His outward actions. weighty enterprises he tooke in hand, exceedingly feared abroad, wonderfully beloued at home, mixing alwaies the enterchange-
His inward vertues. able exercise of armes, with continuall study of learning: Of such rare modesty and temperance, as is maruellous; Insomuch as the
Hypotiposis. King his father being here in England, when in the great fight of *Poictiers*, hee had discomfited and ouerthrowne in one day three mighty battels of the French, and taken in the last of them K. *Iohn* and his sonne prisoners: he was not puffed vp at all with the honor-

of

of so stately and triumphant victory, neither grew he insolent vpon the same, but entertained the King and his sonne in his owne Tent so honourably, and therewithall with so great nobility and surpassing curtesie, as that he neglected not to serue them himselfe at Supper, & seemed verily at that season in all things to haue bin reputed in his own intendment, as if he had neuer bin conqueror. The shew whereof so much increased his incomparable bounty; and so mightily honored the estate of his victory, as that the King then confessed; that to become the prisoner of such a one it could be no disparagement vnto so mighty a Soueraigne as himselfe, seeing that he was by the force of that only ouerthrow, made companion of the greatest Nobility that euer hee saw. Many Honourable parts could I here inferre vnto you of him (infallible arguments of his incredible modesty) for long after this, when this mighty Prince had atchieued so many and weighty honours throughout all France, as that the regard thereof made his name a terrour, and his becke a command to compell their Soueraignty vnto his fathers obedience: he was required by *Don Petro*, King of Castile, to help him against *Henry* his bastard brother, who had then expulsed him vnlawfully, and vsurped vpon his Kingdome: Whereupon hauing by the couragious endeauour of himselfe, and his Knights, and by their sole and onely prowesse, brought downe the Vsurper, and driuen him clean out of the Countrey, (albeit his strength was such, & the admirable fauor of the people so great, as might easily haue inuited him to the wearing of a Crowne) he neuerthelesse of a high and noble disposition, holding it *farre more honourable to make a King, then to be a King*; so farre forth declared his temperance at that very instant (not commonly hapning vnto euery one, especially in causes of a Kingdome) as that he vtterly abstained so much as to beare an appetite or liking thereunto, howbeit the occasion was thereunto ministred by the breach of *Don Petro*, in payment of his souldiers: but to his immortall renowne, placed and restored therein againe the true and lawfull inheritour of the same, setling him (according as was intended) in his Crowne and Kingdom. Could there my L. in any one haue appeared greater arguments of Magnanimity, Iustice, and Temperance, then was remaining in this Prince? And yet if continuall happinesse in all worldly attempts, if neuer ceasing and eter-

His bounty & great humility.

His modestie.

Parenthesis

Sententia.

Parenthesis.

Merismus.

nized famous victories, if the commendation and honour done vnto him of his mightiest enemies, if strength and glory of his country, and honoured titles of his victorious father, if confirmed leagues of diuers mighty Princes, Confederates and Alies, if fervent, and of all others, the most principall and ardent loue of his Knights, subiects and followers; if all, or any of these might any waies haue induced him to the breach of either of these vertues, what wanted to the furtherance therof, that in and vpon him, was not alwaies attendant and (as it were) continually powred. Was hee not then wedded to honour, euen in his formost cradle? Did not fortune immediately acknowledge him, and confesse that he was her darling? Seemed *Vertue* euer proud, but in his greatest perfection? Grew *Fame* at any time so impatient as euen then, when (as the most conuenient harbour of all her worthinesse) she sought out his dwelling? Agreed they not all with one voyce to abandon the statelinesse of all others, onely to be resiant with him whom they held most chary of all others? Witnesse among many other his more then ordinary attempts, the three battels (then which no one thing throughout the world before or since became of more greater remembrance) by him in his most yongest yeares so miraculously foughten, the one of them which was at *Cressay*, against the French, when he was but eighteene yeares of age (as you haue remembred) the second at *Poictiers*, where dyed the King of Bohemia, and King *Iohn* of France became his prisoner: the third against the bastard *Henry*, for the Kingdom of Castile, where in one whole entire fight, the same *Henry* bearing a mighty host, was by meere surpassing valour and most worthy prowesse of this Prince discomfited, and by maine force thereof expulsed his Seignory. All which exploits, and many moe besides, celebrating thereby his eternall praises, when he had with greater glory then well may be conceiued, furnished and finished, to the aduancement of his immortall dignity: See death, despightfull death, who ioyning with the malignity of the wicked world, hatefull alwaies to vertue, and satisfying euer to malicious enuy, bereft the vnworthy earth of his most worthy life. But how? Not as falleth out to euery common creature, deuoide of all memory: for why? the soueraigne Commander of earth and skies, allotted it otherwise; neither beseemeth such stately paternes of honored vertue, whose spirits

Allegoria.

Confirmatio

Hypotipoſis.

Epiphonema

Emphaſis.

Antipophora

spirits carled with greater efficacie of aspiring eternitie, then those whose duller conceits are adapted to more terrene and grosse validities, should be exempted their perpetuity. And albeit in all the progression of the wished life of this mighty Prince, any one thing was neuer found contrarying, blemishing, or in one sort or other impugning his honour (one sole imposition or taxe contraried in his gouernment of *Gascoigne* excepted) yet in the highest estate of his happinesse wherein he alwaies liued, was he neuer more happy or glorious, then euen in his very death. Insomuch as he then died, at which time in most honour and highest top of all prosperitie, he was principally established and chiefly flourishing: at that instant in which the type of his excellency was in no one title or iote obscured: at that very season when in the whole course and practise of his life, hauing still addicted himselfe to sound out the incertaine and momentary pleasure of the world, hee had by perfect tryall, found out the small validitie and little affiance that was to be reposed in transitory and fading glory of the same. Euen then, when in the exchange of the eternall habitation (the incomprehensible ioyes whereof no eye hath seene, eare hath heard, nor tongue can expresse) hee best knew how to leaue this wretched life, and to compasse the sweet and wholesome meditation of the other. He died (my Lord) as hee euer liued, vertuously and honourably, the determination of whose deceasing corpes, was preparation to new ioyes: and commutation of momentarie pleasures, an assurance of euer-flourishing gladnesse. Thus, see you (my good L.) before your eyes, the most certain and assured counterfeit of very true Nobility, furnished in the discouery of such a one, whose personage being in no kinde of excellency inferiour to that in the highest degree, may be of any other imagined, deserueth by so much the more of al honourable estates accordingly to be embraced. Great is the ornament of praise, and precious the renowne that longeth to such vertues: the diamond glimple whereof equalleth in beauty the fairest, and dimmeth by the very shadow thereof the glittering pompe of the mightiest. Beautie, strength, comelines fadeth, yea, the world decaieth, pleasure vanisheth, and the face of heauen it selfe perisheth: Onely sacred vertue is immortall, she neuer dyeth, euer quickeneth, absolutely triumpheth, and ouer all other earthly monuments euen out of the deepest

Commoratio

Confutatio

Synonymia.

Praise of his death.

Epiphonema

Peroratio.

Exphonesis.

Articulus.

deepest graue for euer flourisheth. Liue therfore my L. vertuously, and die whersoeuer and whensoeuer, yet howsoeuer honourably. My paper burthened with this long discourse, desirous rather to recreate then toyle your Lordship, enforceth an end. Recommending my humble duty in whatsoeuer to your honourable acceptance.

The respects of this Epistle argued in the personage of so noble a Prince, haue carried in the matter therof, the very shew of the highest and chiefest vertues, whereupon all commendation may be principally gathered. The next hereunto shall be Vituperatorie also touching the person. Wherein as we haue in the other, sought by all occasions and circumstances thereunto incident, what to the furtherance of such requisite commendation might be alleaged: so will we herein imagine vpon what grounds or respects the occasions of dispraise, may as farre forth otherwise in any other quality be remembred.

An example of an Epistle Vituperatorie, concerning also the person.

Exordium Of the cause moning admiration.

SIR, the strangenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your hands. There was, if you remember, at your last being with me in the Countrey, a man of great ability, dwelling about a mile from me, his name was B. and if I faile not of memory therein, we had once at a dinner together sitting (by occasion of a pleasant Gentleman then being in our company) great speeches of him; the man I know is not cleane out of your conceit, and therefore I will cease in further speeches at this present to reuoke him. What generall hate the people bare him, and how ill he deserued from his first conuersing among them, you haue not (I am sure) forgotten, insomuch as he was called the hell of the world, the Plague of the Common-weale, the mischiefe of men, and the Bondslaue of the Diuell. And no maruaile, for what iniury might be conceiued, that was not by him imagined? what euill could there be that he shunned to practise? What mercilesse dealing that he would not proffer? What apparant wrong that he ceased

Narratio.

Metaphora

Erotema.

to

to inferre? What execrable extortion that hee cared not to commit? What villany so damnable that hee durst not put forward? O God, it is incredible to thinke, and vnpossible to bee surmised, how great, how forcible, how manifold, how mischieuous, how insufferable, how detestable hath beene the originall progression, continuation, and determination, of his most wicked and shamelesse life; and were it not that by the incessant out-cryes, continuall cursings, and horrible denunciations of the innumerable multitude of those, whom in his life-time he yoked, whom with his actions he feared, whom with the weight of his endlesse wealth, hee poized downe, that they durst not then whisper in secret, what now they openly discouer, whereby the force of the wickednesse being then secret, became not as now so open and apparant, I durst not, me thinkes, of my selfe so much as surmize but the one halfe of that, wherein he became so notorious: so rare and vnused are the euils, wherein he seemed to be so throughly fleshed. I haue wondered sithence with my selfe many times, what soyle it might be, or what constellation so furious, as effected their operations in production of so bad and vile a creature, at the time when he was first put forward with liuing into the world: In the search whereof I haue been the lesse astonyed, insomuch as thereby I haue growne into some particular knowledge of his originall and parents. His Sire I haue vnderstood was a villaine by birth, by nature, by soyle, by discent, by education, by practise, by study, by experience: His damme the common sinke of euery rake-hels filthinesse: the one of whom (after innumerable offences committed, whereby hee deserued a thousand deaths) was at the last for a detestable and notorious crime burned peece-meale vpon a stage in Holland, and the other (after sundry consuming and filthy diseases, neuer able to rid her) was in like manner hanged aliue in chaines for a most horrible murther in England. Expect you not then, that the procreation and generation of such an issue, must by argument of the Parents condition, sort to some notable purpose? you doe, I know, and in truth how could it otherwise be likely? Now if hereby wee should conceiue of his education, and how his childhood past away, being fostered vp as he was, from one place to another, without any certaine abiding, but onely *Cœlum omnibus commune*, the common habitation of the world. We must, no doubt, suppose

Paradoxon
Auxesis.
Epiphonema.
Paradoxon.
His parents
Auxesis.
Allegoria.
Epanadus.
Antiphrasis
Apostrophe.

that

that he saw much, knew much, practised much, ouer-passed much, and was glutted with very much. And surely if I should giue credit to some, whom I durst beleeue, that knew him euen then when he was not much more then a child, the very yeares he lastly bare gaue not more assured testimony of that he now was, then the season which he then passed, did yeeld an inuiolable approbation what in time following hee would become: for euen then what rapine, what theft, what iniury, what slander, what lying, what enuy, what malice, what desperate boldnesse, and daring to enter into any mischiefe, was in him throughly planted? There was not (by report) any one thing whereby a man might afterward be coniectured to become infamous, but was in him fully replenished. Credit me, I coniecture so manifoldly of the sequel of his actions, as when I vnderstand what he was so ripely, I maruell that he liued thus long so wickedly. But shall I turne here-from to his Adolescency, and shew what therein I haue heard? Truely it passeth all capacity to be censured, and it is too too much to be thought vpon: His pride, his boldnesse, his shamelesse countenance, his lookes, his gesture, his shew, his liuing, his conuersation, his company, his haunts shewed still what he was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hatefull companion, no robber on high waies, no priuy pilferer, but his hand was in with him, and that he was a copesmate for him; no brothel-house but he haunted, no odde corner but he knew; no cutter, but he was a sharer with, no person so lasciuious, abiect, vile, or dissolute, but hee would be a copartner with: Yet after all these trades, haunts, sharings, and partakings, he became at last to serue an old miser, aged for his yeares, and miserable for his couetousnesse. The wretched old man (as each one fancieth as he liketh) conceiued so much of the odde youth, that he tooke him into his seruice, where with bad attire, and thred-bare dyet, he liued with him a pretty season, somewhat more then quarter master. In the end (by whose theft God knowes) the man had a chest broken vp, and a little coyne and plate stolne, wherewith (becomming desperate) it was deliuered hee hung himselfe for griefe, and being now dead, left no issue, or other heyre to succeed his wretchednes, and double barred hoord but B. his man, who being a strong lubber, was by this time grown a sturdy knaue, and would needs be counted a man, & thereupon he

His childhood.

Ecphonesis.

Omoitoleton

Adolescency.

Sinathrisidus.

Parison.

Brachiologia.

Ironia.

Metaphora.

Epitheton.

he became owner and intruder to his masters pelfe, wretchednesse and misery. To reckon to you since, how he came into the country here, became a purchaser, how he hath spent his youth, passed his old age, what liberty, extortion, wrong, cruelty, rapine, mischiefe, and all kinde of villany, he hath bolstered, perperrated, followed: what infidelity, falshood, reuenge, priuy guile, treachery, betraying the innocent, beating downe the poore, fatherlesse and Widdowes: how much euill he hath done, and what little good he hath deserued, what should I clog my selfe with the remembrance, or trouble you with the rehearsall? It is too much, I am not able, I cannot, nay, it were vnpossible to performe it. What resteth then, but that I hasten to the scope which in my formost purpose was intended, that hauing deliuered his shamefull life, I doe report vnto you his shameless and vnaccustomed death. See then the incomprehensible power and iustice of God, see the weight of his measure, see the wonderfull demonstration of his secret iudgement how of a careless life ensueth a cankered death: of a wilfull liuing a wretched ending of such money-misers; so manifold miseries, as whereof I sigh to thinke, and grieue to remember. The man somewhat before his sicknesse grew into an extreame dumnesse, insomuch as he that neuer lusted to helpe others, was not now able to helpe himselfe, nor any cared to relieue him; afterward fretting and fuming with himselfe as it seemed, that notwithstanding his great masse of money, and huge heape of wealth none could be intreated with prayers, or hired with gifts, so much as to meddle with him, he grew into such a frenzie, & consequently into so ranke a madnesse, that he fell swearing and blaspheming, crying, cursing and banning, and that most execrably, his lookes very grim, furious and changed, his face terrible, his sight fiery and pearcing, they that saw him feared, and they that heard of it durst not come nigh him. In conclusion, some that grieued more then his deseruing, and grieued to see that they could not redresse in him, caused a company to watch him, others to prouide warme broaths, and in conclusion vsed all meanes possible to comfort him. But what can man doe to preuent the secret determination of the Almighty? For loe, whilst all men left him, and each one stood in doubt of him, a company of rats vpon a sudden possest his house, his tables, his chimnies, his chamber, yea his very bed

Allegoria.

His youth and age.

Aschyndeton.

Antipophora.

Transitio.

Prosopopeia.

Hypotiposis.

His inordinate sicknesse.

Miserum.

and

and his lodging, vpon which and about which, they were so bold, as in the sight of the beholders they durst appeare and come before them, and being stroken, abode, and were killed, and others come in their places. What shall I say, the sight became so vncouth, as all men shamed, each one feared, and none durst abide it: whereupon the miser being left alone, thus pittifully died. The stench of his corpes admitted neither day-light nor company wherein to be buried? Two onely that were the conueiers of him, sickned vehemently, and one of them died, the other is yet scarcely recouered. The matter hereof seemed vnto me so strange, and therewithall so opportune to warne vs of our actions, considering how seuerely God punisheth when he is once bent to correction, as I could not but deepely consider of it, weighing with my selfe that such as was his life, such was his death, the one being hated of many, the other not to be tolerated of any. The circumstance whereof, referring herewith to your deep consideration, I do bid you heartily farewell.

Epiphonema. His death. *Metaphora.* *Epilogus.*

Of Epistles deliberatiue.

Chap. 10.

THe next vnto these last of this Demonstratiue kinde, are now the Deliberatiue: the first titles whereof in order set forth, appeare to be Hortatorie, Dehortatorie, Swasorie and Dissuasorie. These being, as I said before, naturally allined together (sauing onely that the Hortatorie and Dehortatorie are a little more vehement, stirring and pricking then the others, yet both consisting in well aduising and counselling, the one by necessity, the other as an inducement to things laudable and worthy) neede therefore in all learning but one maner of direction in them to be followed. You shall then vnderstand that the seuerall parts in either of these Hortatorie or Swasorie, to be considered, doe principally stand vpon a diuersity of affections, which nature, as it seemeth, hath from the beginning ordained, to be as it were stirrings or prouocations within vs, thereby to propose a direct and most ready way vnto Vertue, or to terrifie by like degrees, or to withdraw vs from the pursuing of vices.

The motions or affects herein frequented, may be said to be either

either of praise or mislike, of hope or reward, or feare of euill to follow, of loue to well-doing, or of hate vnto badnes, of emulation of others praise, glory, or reputation, of expectation thereon depending, of examples or of intreaty. By laying out of all or either of these, as occasion shall serue, consisteth the efficacie of all exhortation or aduising, pulling backe or disswading. Now how the qualities of these, or any other in generall touching the property they haue with Vertue or Vice, may for any turne be allotted: I most as well for this Deliberatiue kinde ensuing, as for other titles whatsoeuer, the same hereafter requiring, wholly refer the learner to the places in the chapter preceding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching these particularities, which wée haue tearmed Motions and affects, let vs consider if you will in seuerall, and sée what efficacy by distinguishment of all their properties and parts they may beare in this writing. Praise (no doubt) in matter of exhortation or stirring vp to wel-doing is of most singular force, and so questionlesse is Mislike, when generally it may be drawne from a regarded conceit of the greatest and worthiest, to the withdrawing from euill. For if wée shall but enter into, or consider of our owne common passages: what is it, I pray you, that preferreth or disalloweth, gineth grace or disableth the actions and endeuours of men, but the speciall allowance or mislike that is euery where had of them? Is it not account alone that gineth encouragement vnto Vertue? Is Vertue so fully aduanced in any thing as in the estimate praise and reputation, that is attributed vnto her? No surely. And this by insight had into the very worst and lowest sort of men shall you finde, that there is hardly any liuing of so base and contemptible a spirit, but that by Praise and commendation hée may be drawne vp to some liking of well-doing. And howbeit the issues of mens actions doe at any time séeme to be spotted with euill, yet desire they at the leastwise for their reckoning sake, that they might be rsteemed as good.

By this appeareth the singularitie of things excellent, in so much as nothing is, or séemeth rightly praise worthy, but what is accounted good: so little reputation haue the perpetratours of euils, as that of necessity they are compelled to seeke credit,

credit, by falsely attributing vnto themselues the name of good. How much more then true Praise and Mislike of things worthy, or to be despised, may by all likelyhood be auaileable with those of good spirit, to draw them to Vertues.

To apply now this praise in exhorting or counselling any one, it behoueth vs first conceiue what disposition, habilliments, or other matter of value are in him whom we meane to deale with, furthering or conuenient to such a purpose, whereunto we would exhort or perswade him, and the likelihood of the same, greatly to put forth or commend: or if before time he haue behaued himselfe any wayes well, we shall encourage him in praising of that already done, and in shewing that the more excellent the thing is, the more difficult it is to be attained, for *Difficilia quæ pulchra*, and yet the difficulty not so great as the praise, glory, and recordation thereof, shall thereby afterwards be returned honourable.

Likewise, if the state of the party doe serue thereunto, it shall not be amisse to put him in minde of his parentage, or that ſalling of his Fortune. Vertue, Nobility of minde, Wit, towardnesse, his great expectation, ability, age, and Discretion, all of them no lesse requiring, but this with great modesty to be deliuered, lest in seeming to praise the certainty of those vertues which are of good account to be in him, we doe not palpably gloze with the party, and as it were seeke to draw from his person or account, the things that neuer came neere him.

Now as Praise, and the laudable estimate of euery good action, together with the iust mislike of things euill, spurreth and eggeth forward to great purposes, so very much thereunto preuaileth his other of Hope, not that which of a seruile and base humour or condition ensueth, which expecteth nothing that is frustrate of gaine, and performeth all endeuours by expectation of reward, but the vertuous kinde of Hope, which enableth to the perfection and absolute summe of all worthinesse, and whole limit is honour, reputation, estimate and account: A like companion whereunto is Loue, being a zealous affection of things singular, which Loue produceth likewise in it selfe, not a mislike only, but a burning Hate of things vile, contemptible, and vnbeseeming.

As

As these in themselues doe each particularly thrust forwards to goodnesse, so that many times Feare, or doubt of inconuenience that may ensue, terrifieth or disswadeth from euils. Commiseration of the lamentable state of any one, prouoketh also sometimes to pitty, and disturneth in like sort many times from reuenge. Expectation, as well of Loue as of Hate, of good opinions as mislike in compassing of any thing, is not the least. Shame and ignominie of the action also, the dependance whereof is oftentimes occasion sufficient of wel-doing, and hinderance alike, and withdrawing from purposes. But aboue all is the spurre of Emulation, whose force gathered by a certaine kinde of Enuie of others procedings kindleth flames of regard to aspire vnto the like, but not that sluggish and execrable enuie bred of most wicked and detestable malice, which when it selfe cannot, nor is able to doe any thing worthy, snatcheth and continually gnaweth on the deserts of others, but that generous and noble kinde of enuy which discreete Nature and vertue haue insinuated in our mindes, emulating by a feruent desire to compasse, or possibly to goe beyond what mightily by others hath beene performed.

The authority of Example is also very weighty, giuing warrant to any vertuous imitation that may be prescribed. And lastly, requests and intreaty which euermore preuaileth according to the writers credit or grauity. These being sufficiently considered, we will now according to such like directions, endeauour to sute forth vnto you some particular examples.

An Example of an Epistle Exhortatorie for the attayning of vertue.

I Haue many times desired with my selfe (good Cosen) to obtaine some necessarie meanes, whereby to manifest the great good will I doe owe vnto you, and in some sort or other to giue you to vnderstand, how much and how greatly I haue tendred those good parts, that many times I haue seene and proued to be in you. And for as much as *Fortune* hath denied vnto me the estate, reputation and wealth, that many haue gained, and the most doe couet, whereby I cannot if I would, bestow vpon you such riches and treasures *Exordium.*

as might breed content vnto others: I am determined to impart vnto you, that which vnto your present condition seemeth most requisite, and wherewith vse and common experience hath heretofore invred me, in stead of wealth to giue you words, in stead of gold, good; for riches, reason; and in liew of liuing, to affoord you a louing and constant heart. And whereas I am enformed, that contrary to the expectation of some (who ouer peremptorily haue heretofore deemed of these your yong yeares, to be laden with lcosenesse, and led forward by liberty) you haue of your selfe, and of your owne motion and free-will, obtained license and allowance of your father to go to Cambridg, in mind to giue your selfe wholly to study, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attend your perseuerance in the action, that thereby you haue taken in hand, insomuch as the memory of the one cannot be for the worthines more permanent, then the glory of the other, to your euerlasting commendation will appeare to be most excellent. It is reported of the mighty *Alexander* of Macedon, that he was a King, that hee was puissant, that he was warlike, that he was famous, that he was a Conquerour, and that he subdued the whole world: but when he came to himselfe, to the conuincing of his own appetite, to rule reason by the square of right, he became a meacocke, a childe, an infant, what should I say? he was no body. How much greater then he was, had the worthy Prince appeared, if, as in the conquest of sundry mighty kings, regions, and prouinces; so in all other things tending to the suppression of his own peculiar affects, he had bin no lesse or fully so much as *Alexander*? *Scipio*, the most renowned amongst the Romanes, and for his sundry great exploits in *Affrica*, surnamed *Affricanus*, we doe read, atchieued many valiant and incomparable victories, & were it but the sole battell which he fought (when Rome was now at wracke, her Nobility spoyled, and her glory trod vnder-foot, ready almost vpon any reasonable condition to be deliuered into the hands of the enemies) in which he then freed his City, repulsed *Hanibal* by a mighty ouerthrow, and thereby daunted so far forth his pride for euer, as expelled from him all hope thence forward, at any time else to become a Conquerour: it could not otherwise be said without question, but herein, yea in this onely

Paranomasia.

Insinuatio.

Auxesis.

Meiosis.

Synonymia.

Hypotiposis.

action,

action, hee deserued eternall memory. But was he herein, thinke you, & for this onely matter throughout all the prouinces recounted so famous? No assuredly. It was also his rare and most singular vertues otherwise, that fully perfected & polished the glory thereof. It was his rare *Temperance*, *Modesty*, *Continency*, and *Sobriety*, wherein with wonderfull admiration hee exceedingly flourished, and became extolled aboue all others. This was it, wherein more then *Alexander* he became regarded and famous. The conquests that by this meanes he daily made of himselfe, returned more glory to Rome, more firme faith and reuerence, then the forcible progressions of all others his fatall ouerthrowes and victories: of so great & wonderfull reputation is Vertue to all her followers. This being so, how can I then say, but in this your action, you haue of your self right wel begun, how can I think, but aboue many others you haue therein very well deserued? Wherein should I augment your praise if not in that which you haue hereby so wel performed, the force, the operation & effect of all which, hath onely consisted in subduing your owne appetite? Great commendation haue you won, I must needs confesse, & more then with common worthines haue you in this thing demeaned your selfe, but (my good Cosen) it is not enough to haue well begun in a matter, without also therin you do vse perseuerance. *Hannibal* knew wel how to subdue, but he knew not how to entertaine his victories. As you haue already in this your resolution gotten great good liking, so behoueth both for the preseruation of what already won, & to induce a perpetuall increase to the same, that you do euermore frequent and by earnest and zealous prosecution seeke still to entertaine the fruits thereof. Proceed then a Gods name, and goe on with good lucke in your enterprise. the more harder and greater you finde the difficultie in attaining to vertue, the more vehement shall be your glory, & the more honourable the reputation that thereby is pursued. For, what hath a man of all that may be left vnto him in this world, whereof to vaunt himselfe, but the memory of that wherein hee hath most worthily trauailed? The rich reape possessions, which when themselues are one passed away, are immediatly distributed to others. The pleasures of the world are momentary, and after we are once dead we perceiue them no more: Worship, honour, and dignity,

Antipophora

Epiphonema

Praise of the person

Paeremia:

Exhortatio.

Confirmatio

periſheth euen in the very ſelfe remembrance. The renenewes of the mighty when life is once fled, are no more to be tendred.

Antipophora Shall wee then for a number of fruitleſſe vanities, (the regard whereof doth neuer laſt longer, then whileſt wee are in preſent vſe of them) neglect the ſearch of that which is of all other moſt permanent? No ſurely. So behoueth not ſuch as your ſelfe, that of your anceſtors haue had ſo many good incouragements, beſeemeth not the remembrance of their excellencies in you alone to be periſhed. Tis *Vertue*, beleeue me, that proueth *Fame*, and ſolely *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At leaſtwiſe, it ſhall many other wayes ſtand you greatly vpon, to continue this courſe, inſomuch as by the emulation of the vertues of others, you ſhall thereunto bee conſtrained, beſides the loue and regard that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely fauouring and carefull louing friends, who with great longing doe attend the proſecution of your worthineſſe, the ill conceit, malice, & ſpite that ſome haue had towards you, whereby to ouerthrow the good opinion of your father, who with greater greedineſſe then Woolues themſelues, with more enuie then the Crocodile, and farre more poyſon then the Serpent, doe lie in wait but onely to hearken after the newes of your declination, and the diſſolued purpoſe of your good intention. Finally, my deareſt and beſt fauoured kinſman, I doe adiure you, pray you, and as earneſtly ar I can beſeech you, by the very pure and entire loue of Vertue, whereof you now ſhall become partaker: by the immortall fame thereunto onely awarded, by the care you are bound and ought to haue of your ſelfe, by all the kindred that hath tied vs in affinity together, by all the loues and poſſible entreaty that I can, you doe perſiſt, continue and remaine firme in this your intended purpoſe. In purſuite whereof you ſhall miniſter vnto your friends ioy and comfort, to your enemies ſhame and reproach, to your ſelfe praiſe and eternall regard, and to all ſorts of your acquaintance, occaſion to admire you. Preferring many times my care and earneſt affection towards you, with my manifold greetings vnto your good ſelfe. I doe bid you farewell, &c.

Ab æquo. Praiſe of his anceſtors.

A neceſſitate. Of expectation.

Of loue and hate.

Hyperbole.

Epilogus.

Entreatie.

Of

Of Epistles Responsorie.
Chap. 11.

FOrasmuch as the knowledge of letters Responsory, are as meete to be vnderstood in the ordinary occasions hereof as any others, I deem it not amisse amongst the passages of these seuerall titles of Epistles to sort you forth also of them some particular examples, the better in their disposition to enable the learner, as occasion may serue. Touching which it is to be vnderstood that the matter of euery answer taketh his originall of a letter preceding, and dependeth principally on the parts thereof. The ordering whereof (except in Letters Excusatorie, or Defensorie) is wholly exempted the course in those Letters prescribed, and the obseruation in these, is principally to consider on what parts the Letter which ought to be answered consisteth, or is chiefly grounded. Those, howbeit it behoueth wee doe fully answere, yet shall you not (as some ignorant of well-doing haue done) recite in your answere the whole circumstance of the matter charged, verbatim in a manner as it is written before you, for that would breed tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if need so vrge) capitulate the principall parts of euery seuerall matter charged, and thereupon frame you to answere the points in sort as before you shall be deliuered. Or sometimes not needing any rehearsall at all, if the points be but few, you shall answere onely as the matter you haue in hand is to be deliuered. Or otherwise in this sort. Touching the points in your letter to be answerd: for the first I say, or it is thus, or thus, &c. In the second, it is so, or so. For the third, in this manner, or in that. Touching the fourth, &c. And so answere the parts by their number. By which meanes you shall both draw your selfe to a breuity therein, and become farre more pithie in the matters you haue to write of, then otherwise can be expressed. And this being sufficient for all matters hereafter, touching these Responsorie kindes, wee will now for the first example set you downe an answere to the Epistle preceding.

An example Responsorie to the last Epistle before remembred.

Prosonomasis. THE regard of your exceeding good will, and weight of your aduice and good exhortations (my very good Cosen) haue moued me many times to think on you, and to thanke you for the same. I take no little comfort of your great good liking of my determination, and that the endeuour thereof beareth so forcible allowance at your hands as to reckon the same in so hie & great ac-*Dichologia.* count, as you do. I did (I confesse) erre a while, but how? as a yong man I went astray I grant, but not with perseuerance, for I reclaimed my selfe ere I fell, and stood vpright ere by ouer-much weight I slided too farre in my purposes. *Errare est humanum, sed perstistere belluinum.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecution thereof, I hope to vse such pursute as willingly by declination therein, I meane not to *Allegoria.* become offensiue to any. Feare you not sir, the account is already set downe, for notwithstanding my greene yeares must yet of force continue their note of imbecility: this prerogatiue yet remaineth that I may as I list adapt my opinion to grauity. You shall (good Cosen) do me a great pleasure, if as I am partner of your loue and entire affection, so I may sometimes be partaker with you of those exercises and sweete pleasures, wherewith your study is frequented: I meane that with some discourses of yours you will now and then remember me. By expectation whereof, you shall often prouoke me to answer you. Thus assuring my selfe of that I neuer yet distrusted at your hands, your zeale and fidelity towards me, I regard you as faithfull as I haue euer found you, and so will alwaies account of you, &c.

An example of an Epistle Hortatorie, to the study of Learning.

Exordium. IT is no little pleasure vnto me, to consider with my self, my good N. the great trauaile, cost, and paine, daily imployed by your dearest beloued parents, to induce vnto you the precious, and of all other most delicate and sweete pleasure of learning: the value whereof,

whereof, is without all eſtimate, and the comfort therein conceiued, in no wiſe to be comprehended: the louing regard of whom, and the moſt lamentable want of the other, when I doe ſee you either with ſome ill-ſauouring aſpect not to incline vnto, or with ſome more then ſtrange or vnvſed tearmes not to account of, I can not but grieue with my heart, reſpecting the linke whereby I ſtand charged to either of you, in ſo great apparance as I doe to behold the ſame. True it is, that you are a Gentleman, that you are heire apparant to large and very great poſſeſſions, that you are (for the yeares you beare) of comely and goodly perſonage, that you are in all things well accompliſhed, and euery way as beſeemeth: but yet when I behold this fauour, this comelineſſe, theſe accompliſhments, and know you to be a Gentleman, and thinke vpon your large enſuing reuenewes and poſſeſſions, me thinkes there ſhould yet be an ornament of all theſe, and a thing of farre more goodly ſhew, and more ſurpaſſing value wanting the ſame, that might, if it were well entertained, adde more glory vnto all the others, then the weight of the reſt were euer able to purchaſe. For ſuppoſe that all theſe complements of yours are of large price, & very neceſſary, as they are indeed, and ſuch wherwith the ſtate of man is greatly beautifyed, yet are they all but things pertinent vnto the body, by force whereof (ſetting onely our ſhape aſide) we doe communicate in euery thing with beaſts, for with them we liue, we moue, we goe, we eate, and enioy the ſenſuall appetite of inward or outward abilities: But by the benefit of learning, of knowledge, of skill, we make difference of things, and are onely thereby in our ſelues, diſtinguiſhed from beaſts. And if a man, which is the principall work of God, was from the beginning a choſen creature, induced aboue any others, and therefore pointed to excell and goe beyond all others, how much more needfull ſhall it be for euery one, according to ſuch appointment, to preferre and put forward the vſe thereof vnto his owne profit? And ſeeing as well by the ordinance of God, as commoa vſe of reaſon whereby we are gouerned and led, euery man is induced to propoſe vnto himſelfe the exerciſe of things that are good and honeſt, and that the ſame alſo among theſe, which maketh a man neereſt to his Creator in perfection, is of all others the moſt to be deſired: how much auailable then and important is it to euery man to be frequented with lear-

Infinuatio. *Propoſitio.* *Meriſmus.* *Procatalepſis.* *Synonymia.* *Aſyndeton.* *Paradigma.* *Commeratio*

ning, the vse whereof freeth him of common ignorance, and ma-
Ab honesta. keth him capable of the high and lofty mysteries. And if in any
study whatsoeuer, the reputation of honest & good is to be sought
for, what I pray you then learning may be iudged more honest,
which hauing with it a certaine kinde of diuine and sacred origi-
nall, hath from the beginning of the world beene with all men in
Allegoria. greatest price and estimation? What may be deemed more good
then that which from very Asses and Blockes, and (if it were law-
full to say) from bruite men and beasts also themselues maketh di-
stinction, and without the which, there was left vnto vs from
such, no place at all of difference? What then that can be said to be
more honest, which draweth a man vp to the diuine contempla-
tion of the sacred Maiesty, to the knowledge of high and heauen-
ly things, of worthy and honourable vertues, and being seque-
stred by the want thereof he becommeth no otherwise then as a
hogge, still groueling on the earth, searching onely wherewith to
fill his belly, neglecting in the meane time the expectation or re-
gard of any other stately or eternall Soueraignty? Now there-
fore if they vse learning, as the thing of greatest account and most
worthy, is here set downe to be so generally commended to all
Simathris- sorts of men, how much more consonant and agreeing is it then
mus. to the reputation of a Gentleman, who by what distance soeuer he
Antitheſis. is measured in capacity, minde, order, state and gouernement from
any other common or ordinary person, by so much the more
ought hee in all endeuours to aspire and seeke to goe beyond
Etiologia. them? For whereas all other men in their seuerall vocations are
for the most part as it were withdrawne from the speciall notice
and eye-marke of all publique administration and gouernment:
the Gentleman contrariwise, the more worthy and noble that he
is in calling, the more neerer is he to that aduancement, whereun-
to by nothing so much as learning hee is enabled to be preferred.
For what profitable member can be in such a place, whose ig-
norance is farre greater then his wit, and whose knowledge is lesse
then the least of that, whereof he ought to take notice and expe-
Epanodos. rience? And seeing learning is of all other things a store-house so
plentifull and precious, as whereof the wise man maketh his trea-
sure, the poore man his riches, and the wealthy one his pastime and
pleasure; shall the Gentleman, who in all other things, by Nature,

striueth

ſtriueth to be excellent, bee in the greateſt action of all others ſo careleſſe and negligent? Admit that you will heere alleage the tediouſneſſe of ſtudie, and a certaine impoſſibility almoſt to attaine thereunto; I muſt anſwere vnto you againe, that this commeth not of the labour thereof, which to thoſe that willingly aſpire to the delicate taſte of the ſame, yeeldeth great facility with pleaſure to be receiued; but to a ſlothfull and ſluggiſh endeuour and diſpoſition. Farre be it therefore (good Sir) that you being a Gentleman in all other things ſo towardly, and the ſonne of ſuch a one as you are, ſhould with the touch of ſo great a blemiſh, be ſo throughly ſtayned. So worthy a diſcent, as whereof you are deriued, ſuch infancy and childe-hood wherein ſo worthily you haue beene trained, ſo great loue and charge of parents wherewith you may be animated, doe inuite you farre otherwiſe, and to a more excellent purpoſe. Let the ſweet and yet vnknowne delight thereof prouoke you, the praiſe and commendation ſolely to vertue appropriate and belonging, once pricke you forward, the honour and aduancement thereby continually happening egge you. And if none of theſe preuaile, yet the riches and reward, far greater then any earthly treaſure, which are thereunto incident, tie you to a deſire thereof. Thinke of the worthineſſe of thoſe, who by how much the more noble they were in birth, by ſo much the more zealouſly they haue trauelled, not ſhunning any labour, ſweate, tediouſneſſe, ſcorning, yea bondage it ſelfe, whereby to compaſſe vnto themſelues the glory and rewards annexed to the dignity hereof. And if no other remembrance may be ſufficient to eſtabliſh you, regard yet your liuing father and grandfather, the one of whom neglecting his eaſe and quiet at home, trauelled all France, Germany, and Italy, to the intent to attaine vnto the greatneſſe of that whereunto you are ſo hardly perſwaded. Neither thinke I, that you in whom all other good actions do ſo plentifully flow, will herein alone with a little labour be terrified. Wherefore my good N. I eftſoones entreate you againe, and againe, by all the loue you haue ought to your name, fame, parentage and ſtock, and by all the expectation that in them, or any of them, is of your happineſſe conceiued, you will proceed in this purpoſe: the weight whereof, beſides the commodity and pleaſure redounding

Paramolegia.

Epiphonema

Auxeſis.

Dignitie and zeale of others. *Auxeſis.*

By example.

Peroratio.

to

to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to be entertained, I doe herewith take my leaue, &c.

Another example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, to the seruice of his Prince and Countrey.

Exordium. SIthence the time of my little abode here in London, being scarce twenty daies, vnderstanding of the being in towne of my Lady your mother, I repaired thereupon to her presence to visit her: there did I receiue notice of your being in Ireland, and that vpon your honourable behauiour, and good seruice there done, the L. D. did not onely testifie the same by his owne handwriting vnto diuers of the priuy Counsell, but also in especiall letters besides commended the weight therof, vnto the regard of her most excellent Maiestie.

Insinuatio. By praise of the action. I did not a little reioyce to see that in such yong yeares wherein commonly falleth out a contempt of all excellencies, and a fantasticall desire of counterfeit vanities, you could (besides the common trade and custome of the world) addict your selfe wholly vnto so weighty and honourable an exercise, as by labourſome trauell in the seruice and honour of your Prince and Countrey, to put forward your selfe so timely. Credit me, it is not a little pleasing vnto me to thinke thereon, neither standeth my affection so slender vnto your fathers off-spring, but that I must euer hold the reputation of their well-doing, an aduancement to my imaginations, and the sound of their good successe the very harmony of mine inward soule.

Parenthesis Epitheton.

Metaphora.

It is no new thing, I confesse, euen in these daies to see a Gentleman honourably descended as your selfe, and of like worthy education, to attaine vnto learning, to become practised in Armes, to put forward themselues in seruice; but to continue with resolution, to performe it with labour, to atchieue it with valour, to beare it with honour, heere is the excellency, this is the rarenesse, hence springeth the nouelty.

Auxesis.

Vertue

Vertue retaining yet her ancient Maieſty, though not purſued as in old time with ſuch wonted vehemency, hath three entrances, leading directly vnto her beautifull paſſage, by the ports whereof, whoſoeuer is deſirous to attaine her, in her pureſt and moſt glorious eſtate, muſt of neceſſity enter. Firſt, *Fortitude*, whereby hee muſt be enabled to endure whatſoeuer labour and trauell to be impoſed, accounting nothing difficult, to the end and ſweet reward whereof her excellency is appropriate: Next, *Magnanimitie*, which by a vehement and haughty deſire, reacheth vnto things moſt excellent and of higheſt and ſtarelieſt value, not regarding the hard, tough, and maine force of the paſſage, with what purſute ſoeuer it muſt be followed, ſo be it by ſuch meanes it be wonne, and the glory thereunto due, may at laſt be attained: the reach whereof, tending to the laſt end & ſcope of all his determinations, ſweeteneth all manner of trauell, and enduceth therewithall a contempt of whatſoeuer leſſe valued or hindering, to the worthineſſe of the ſame. Then *Longanimitie*, enabling by great conſtancie with rare and accuſtomed patience, to awaite and endure the end, neuer giuing ouer vpon whatſoeuer aſſaults, till the determined ſcope be by all kinde of induſtry fully and perfectly furniſhed.

Hypotipoſis. Vertue hath three entrances. Fortitude. Magnanimity. Longanimitie.

For this cauſe the moſt renowmed part of *Vertue* is ſaid to be excellent, for that many doe contemplate her a farre off, but few or none at at all doe almoſt come nigh her, as perfectly to ſee and diſcerne her, in ſo much as ſome, nothing regarding the ſingularitie of that, whoſe ſweetneſſe they neuer taſted of, become forceleſſe of the purſuite of ſo diuine an excellency: and ſome others ſauoring a little the dainties thereof, yet ouer-reached with the tediouſneſſe of the enterpriſe, and hindred by the oppoſition of a thouſand vanities, are ſo aſtoniſhed in the firſt on-ſet, as being therewith ouercome, doe by and by giue ouer their purpoſes.

Etiologia.

Now therefore my C. if you be a right fauourer of Vertue indeed, it behoueth that by theſe poſſibilities you doe (as a faithfull regarder of her diuine and ſacred eſſence) onely ſeeke to purſue her, and that with ſuch and none other reſpects, and to no other end and purpoſe, but for the ſole fruition of her ſtately and immortall diety.

An exhortation to vertue. *Meriſmus.*

The time now calleth you forth, your country and ſoile wherein you were borne and nouriſhed inuiteth you, your praiſe already

gotten,

gotten, and hope of renowne euer after to follow, perſwade you, the honour of your houſe and parentage conſtraineth you, yea, euery of theſe ſolely and altogether do exhort and command you, that becomming the ſelfe-ſame you vowed, and they long ſince haue looked for, you doe now ſhew your ſelfe ſuch as was promiſed, and wherein the expectation firſt conceiued of you, may in no wiſe be fruſtrated.

Clymax. Conſider I pray you, that the reward of Vertue is Honour, the guerdon of honour, Fame, the ſcope of Fame eternity, the ſeate of eternity, immortall and euerlaſting glory. In liuing in the ſeruice *Antiſtrophe* of your Prince and country, the profeſſion you haue taken in hand is honourable, the charge honourable, purpoſe honourable, and the end and ſucceſſe thereof muſt needs be honourable, it behoueth then that your continuance therein, and your owne deſerts be alſo deemed honourable:

Metaphora. Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of Vertue, you were entertained with Honour, you became apprentize to Fame, and it was affirmed (that being with loyalty demeaned) you ſhould at length receiue the reward of euer-flouriſhing glory. It is (beleeue me) no ſmall mat-*Commoratio* ter, that being a particular member, you are put forth as a pillar, vpon the proppe whereof repoſeth one part of the weight of the Common-weale, that the ioyes of your whole Country are fixed vpon your well-doing, that in purſuite hereof your priuate cauſe is not your owne, (the ſecret reuenge whereof may happily turne to an infamed miſchiefe) but the cauſe of the common good, the publicke matter of all, and that whereof the ſcope is of all others moſt famous and honoured.

Of right and meet. Being entertained in a ſort as you are, you ſhould highly wrong the opinion of a great many in drawing backe from that wherein you haue been already ſo worthily behaued, and in becomming

Auxeſis. leſſe in that whereunto in your cradle you were at the beginning ſo principally ordained: for vnſeemely were it that you ſhould not haue been heereunto at the firſt committed, vnlawfull not to haue perſiſted, and diſhonourable (in due ſort) not to ſee it accom-

Of exam- pliſhed.

ple. Proceed then my G. in that wherunto your vertue, your paren-

Paradigma. tage, your ſoile, and your fidelity haue called you, think what, how much,

much, and how greatly it importeth you, that hauing had so many of your ancestors since their first originall, who haue been deemed so worthy, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your Prince and Country (to be found otherwise then equall vnto them in the highest qualitie. So and in such manner, and by such kinde of means haue the most ancient and renowned Worthies of the world become to be tearmed honoured and mighty. So *Epaminondas* and *Alcibiades* among the Grecians, *Æmilius Paulus*, *Fabij* and *Scipiones*, among the Romanes, haue bin deemed most stately. For such cause the acts of your predecessors and nobility of your deceased father haue bin registred with the most worthy. O so sweetly might it sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgil*

Epibonema
Paradigma
Prosopopeia.

Discepuer virtutem ex me verumque laborem,
Fortunam ex alijs.
Learne vertue (Childe) of me and labours true,
But Fortunes chance, from others doe pursue.

The signification whereof, what other thing may it else import, but that betweene them who being neuer eternized by any memorable action, as hauing confounded their liues with obscurity and such as neuer was borne, there resteth in manner no difference at all. *Ardua virtutis est via*: 'Tis labour force that maketh way vnto vertue: great matters vnto the furtherance of her are but easie, the meaner, trifles; the lowest of no value. To ouercome others by vertue is a thing most honourable, but in pursuite thereof to be conuinced of any other, is a thing most vituperable. You are now brought by Fortune into a straight passage, whereby of necessity you must either by reputation of most excelling worthinesse finish the iourney, or recreant and discomfited, confesse the vttermost of your imbecilitie. But what doe I conferre vnto your view the notes of such and so many doubts and hazards, knowing a minde insinuate in your selfe by nature, that could neuer so much as thinke or imagine of things contemptible, or of any vile or seruile qualitie at all? truely for no worse meane, nor to any other end or purpose, but thereby to egge you forward by al kind

His parents
Sententia.
Auxesis.
Dialysis.
Antipophora

of

of possibilities, to the encrease of your highest worthinesse, that by how much the more you shall goe about to excell any others, by so much the more greater you may bee commended and extolled aboue others.

Ease and security are two pernicious enemies of euer-flourishing glory, and industry preuenteth all circumuention, which either by sloath or negligence may be imposed. The victory is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Be therefore such in continuance, as may fully be answerable to each part of your nobleneſſe, and God who is the Creator of all things, and fauourer of each worthy enterprise, blesse your endeuours with the sustentation of Vertue, which is euer permanent. At B. this of, &c.

Parmia.

An Epistle Swaserie, wherein a Gentlewoman is counselled to Marriage.

Exordium. THE extreame griefe wherein my selfe was a partaker with you, for the death of your late husband, would not suffer me (good Mistresse E.) at my last being with you to deliuer what then I thought meete for your estate, and sithence I haue more at large
Insinuatio. considered vpon to be for your profit. And albeit your selfe are, I know of discretion sufficient, and the number of your friends of regard competent, both to consider and counsell, what vnto your present affaires may bee deemed most correspondent: yet may it not be ill-accepted, if my selfe of a great many, that haue wished well to your person, and fauoured euermore your good condition, doe herein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not al-
Parenthesis ready may be fitting to your instant liking) yet to your present behoofe may returne no question of soundest and best consideration.

And first, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceiued with my selfe of your be-
Motiuum. ing, *viz.* that you are a widdow, a Gentlewoman of very worshipfull parentage and discent, the wife before time of a Gentleman of as good reputation as liuing, as good alliance as credit, that you are knowne to be modest, discreete, wise and well-gouerned, that you

are

are and ought to be wary in your actions, and such as whereof the babling multitude may reape no aduantage, and finally that by reason of the ouer-hasty determination of his life (whose continuance might haue rid you of innumerable cares) you are pestered with some troubles, the most part of your liuing in suspense, and that whereof you deeme your selfe most assured, hanging vpon so many hazards, as hitherto remaineth doubtfull, in what sort you shall compasse it, or with what liking to your selfe you may happily ouerpasse the same.

Touching the first, I warne you not that according to your present estate, you doe minde what you are, what you haue beene, of whom you are descended, and in what sort you may best prouide with warinesse to deale for all these: but drawing to the latter, and weighing on what tearmes you stand, how hardly you are bestead, how slender meanes to auoide it, I repute him not the worst welwiller, that could aduise you with contentment and little hazard, in what sort you might best endeauour in all effects to answere it. It is reported vnto me, that by the procurement of some, fauouring your aduancement, there is now proffered vnto your liking a yong Gentleman, vertuous, discreete, and well-ordered, the sonne and heire of a worshipfull Knight, on the choice and regard of whose Parents, dependeth the best assurance of your whole portion, in whose condition and behauiour, albeit you finde no one thing to be reprehended, yet disclaime you to be married, you will heare of no suters, there must be in your presence no speech at all of liking, and you meane not so soone forsooth to set forward for a husband. *Narratio.* *Synonymia.*

The course you doe take herein, seemeth in my opinion very euill, insomuch as contrary to that, which both your yeeres, your estate, your liuing and present occasions doe require, you forcibly are endeuoured to make so vndiscreet and setled a resistance. Why La. doe you think it profitable at al, the deceased ghost of him that loued you (a young Gentlewoman as you are, scarce exceeding twenty yeeres) to liue thus solilary? Hangeth the censuring of your modesty, and acceptance of that which your best friends doe wish for, and the wisest doe allow of, on the tatling humors of common supposes? if it bee deemed once fit for you to marry againe, and that vpon the warie and circumspect choice thereof dependeth *Merismus.* *Erotema.* *Commoratio*

dependeth a manner of necessity, and that now, before any one of yours almost suspected it, the plenty of that might be charily wished for, is laid already into your bosome, behoueth the respect of a little time, which (being sooner or later, so it bee performed with modesty and answered with discretion) mattereth not at all to detaine you so much, as thereby you are not able to see into your owne profit? Is it not, I pray you, a purpose honest that is tendred? Is it not a matter lawfull to be accepted? Is it a thing vnmeete for your present yeeres at this instant to be reputed? Nay, is it not all in all whatsoeuer, that in the best sort, as the case now standeth, may vnto you be offered? Why then abstaine you the entertainment of your owne good? Why draw you thus backward from your owne aduancement? Why cease you to accept that, whereunto in the end you must by meere force be compelled? If you will beleeue me in any thing, or doe suppose the weight of my credit to be auaileable vnto you in ought, I would aduise you in other sort, considering that by declining from a selfe-opinion of that whereunto without any manifest reason you are induced, you shall doe most good vnto your selfe, and giue occasion to them that loue you, to thinke that by so doing, their good counsels haue happily preuailed with you, and wrought such aduancement vnto you. I haue thought with my selfe many times sithence the death of your husband, how much imported the vnsetled reach of your liuing to be rensed in match with one of good calling: see now God and Fortune more fauouring your hap, then your selfe, your owne well-doing, haue sent you such a one, as of whom you might vaunt, & iustly in all things be occasioned to account of. It now appertaineth that either by fond selfe-will, or too much vnkindnesse, you shake not off from you the formost occasion of your succeeding happinesse. I recke not what of the common sort (more of ignorance then wit) may in suppose of the hasty conclusion bee in secret alleaged, their errors like their fancies, are as incertaine as peeuish. Be you only herein perswaded, to what most of all beseemeth you, and thinke that both in the weightines, and regard attributed to his and your owne worthinesse, you can for the present frame your selfe to nothing, that your estate may returne so commodious, whereunto though no other matter at all enioyned you, it were sufficient that so forced a necessitie constraineth you, to which the

Parenthesis.

Auxesis.

Procatalepsis.

Vtilitie.

Necessitie.

regard

regard of your ſelfe and your owne good fortune willeth to obey. Longer could I bebate vnto you the great liking of many, conceiued of the party, to the deliuery whereof by the report of your neereſt kinſmen, I doe ſolely referre you, only ſtudying in this, and whatſoeuer elſe I may, by all endeuours to pleaſe you, whereof praying you to be moſt aſſured, I doe in all courteſie leaue to detaine you. At B. this of, &c. *Epilogus.*

Another example of an Epiſtle Swaſorie, perſwading the carefull acceptance and regard of one brother to another.

THE ſound and entire familiaritie wherewith your parents in their life-time ſometimes entertained mee, and the neereneſſe of neighbourhood twixt both our friends, & long education wherin ioyntly we haue conuerſed together, moueth me at this inſtant ſomewhat to write vnto you in reſpect of the reputation, credit, and account that in the world you now beare, and alſo the rather to win you to the regard of that, which to the eſtate of your preſent being, and worthineſſe of your parents, might be found meeteſt and conuenient. *Exordium.* By inſinuation.

It is giuen me to vnderſtand of a yonger brother you haue here in London, who at the time of your fathers death being committed to your charge, is for the default of maintenance, badly inured, worſe trained, and moſt perilouſly, by all kinde of likelihood, (through ſuch ſufferance) in the looſeneſſe of his liuing already hazarded. *Narratio.*

I wondred not a litile when I heard it, and ſo much the more was the matter troubleſome vnto mee, in that reſpect it was not told in ſecret, it ſeemed by the lookes and geſtures of the whole company that heard it, your good demeanour thereby was very hardly cenſured, for that ſtanding in ſuch caſe of credit as you doe, your wealth ſo abundant, and your parents ſo well accounted of, you would in this ſort, and in that place of all others, ſuffer him to wander careleſſe, whom you ought, to the contrary, to haue conſtrained, by any poſſible carefulneſſe. How ill-beſeeming it is both to you and yours that it ſhould ſo fall out, you may by ſuppoſes coniecture. For my part, it grieued me when I heard it, and I was *Liptote.* *Proſopopeia.*

not quiet till I found conuenient time to aduertise you of it. And if my opinion may at all preuaile with you, you should quickly call him home from hence, and see him more better to be prouided
Merismus. for, and more worthily trained. Consider I pray you, the life he taketh in hand, beseeth not such a one, whose originall was so honest, is ill-beseeming the yonger brother of your selfe, vnworthy his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauiour, or the greatnesse of your liuing. You are to remember that he is yet very greene, now pliable to
Parabola. whatsoeuer may be impressed in him, as chafed waxe apt to receiue any figure, like vnto a new vessell to be seasoned with what-
Allegoria. soeuer liquor, what he now taketh taste and sauour of, that hee holdeth, what habit you now cast vpon him, the same shadow hee lightly beareth. Great cause haue you therefore, now to bee warie how and in what sort he liueth.

Congeries. Your industry, your brotherly care, your loue, your especiall regard and kindnesse it is, that must be ayding in this, you and none
Emphasis. but you are the man on whom he relieth, you are to prouide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *dutie*, yea very *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that beseemeth you. Longer
Peroratio. could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

Of Epistles Dehortatorie, and Disswasorie.
Chap. 12.

VNnecessary were it to wade further in either of these titles Hortatorie or Swasorie, the examples already late volume being for them sufficient, wherefore wee will note passe vnto the contraries of these, being Dehortatorie and Dissuasorie. The parts and places exhorting or perswading, hauing as you see,

beene

béne drawne from the qualities of praiſe, fortified in diuers ſorts, as well by the *perſon*, by the *actions*, as by the thing it ſelfe, whereunder was comprehended what might be called *honeſt* or good: So theſe on the contrary part pulling backe or diſſwading, ſhall by the vnhoneſty of the action or thing as before hath bin ſaid, and by the indignity, vnaptneſſe, wickedneſſe, inſufferableneſſe, hate, miſlike, contempt, or hazard of danger, reputation or good name, that thereof enſueth, be euermore meaſured.

In the handling whereof it is tollerable, by all ſorts of arguments, to inferre and obiect any thing to the diminution or defacing of that which wée goe about to impugne. Yea, if néede be, to inuert the good alſo that in ſuch a perſon may be ſuppoſed vnto a worſer ſenſe. As if in dehorting or diſſwading a man from infidelity towards his country, I might firſt touching the action tender vnto him, how vnnaturall the cauſe is hée taketh in hand, being againſt his native ſoyle. How vnhoneſt, by laying out the quality of the offence, how vniuſt, in reſpect that it is againſt his allegiance to his Prince, how impious, in that it retaineth no pietie, turneth to the diſturbance of a quiet ſtate, and bréedeth the ſubuerſion of all peaceable gouernement, how inſufferable, by reaſon that good and wholeſome lawes are thereby infringed, all ſorts of honeſt and good men wronged, and conſequently the commonwealth by ſuch meanes topſie-turuie turned.

For the Perſon, if hée were at any time of worth, I might ſhew then the indignitie, or vnbeſéeming of ſuch a thing vnto him, for that actions of ſuch kinde are alwayes vnto the noble and beſt endued mindes vtterly repugning. And ſo thereupon if in him there was euer reputed any wiſedome, I might diuert it now vnto folly, his Fortitude I might challenge to be Temeritie, his moderation cruelty, his ſtoutneſſe arrogancie, his haughtineſſe pride, his Freedome looſeneſſe, and conſequently, for euery other vertue induce or lay down vnto him a contrary vice, reſpecting that by committing of actions ſo vile and contemptible, all properties whatſoeuer of former eſtéemed worthineſſe doe vtterly loſe the parts they haue of good, and immediately are diſturned therewithall vnto euill.

And as in Epiſtles Exhorting or Perſwading, the intended vertue of goodneſſe of euery thing is more amply ſet forth by the

oppoſite euill: So in theſe of withdrawing or diſſwading the inten-ded euil by the oppoſite good, is euer made more hateful. Beſides, as there be ſome things that are expreſly good in themſelues or expreſly euill, ſo are there ſome things that for themſelues are held indifferent. In theſe, to perſwade or withdraw, there is a pret-ty ſkill to be vſed, in which the diſcretion of the writer may not paſſe vncommended, whereof (for ſo much as to a learner they may happily paſſe vnregarded) I intend in this Chapter to affoord ſome application. For things alwayes known to be of themſelues either good or euill, there is no great cunning to make a ſhew of them as they are: but of things which either by times, by liking, by place, by allowance, by converſation may be deemed good or bad, to be commended or diſallowed, in the ſetting forth thereof ap-peareth both ſkill and diſcretion.

For example, that marriage is a thing much to be preferred, and to the increaſe of man of ſo great a neceſſitie, as without which there could be no orderly eſtate or ſocietie, no man I am ſure will denie mée. And to a man vnwilling to enter therevnto, I might (with intent to draw him to a liking thereof) beſides a num-ber of neceſſarie cauſes to be alledged, as the decay of his houſe, the continuance of a ſolitary loſe or bad kinde of liuing, the end of his wealth and name together, hauing no iſſue to ſucceéde him, inferre alſo, as much pertinent to ſuch a perſwaſion, the ſacred ſolemnizati-on thereof in Paradiſe, firſt, by the eternall Wiſedome himſelfe thought méete and appointed, then his pleaſure to inioyne the ſame to the worlds increaſe, then the care that naturally we haue of iſſue to ſucceéde vs the indignity for a man of value not to haue reſpect thereof, the loue likewiſe and mutuall ſociety betwixt man & wife being of ſuch mighty efficacie, as whereunto no liking is to be com-pared, the ſweéte pleaſures, cares and delights interchangeably paſſing betweéne them, each dearely affying themſelues in the o-thers contentment, ſolace or pleaſing, the ioy of procreation, when there ſhall be a childe produced, whoſe infancy tatling with a plea-ſant liſping ſound, ſhall become an incredible delight to the Pa-rents hearing, with ſundry other like inforcements and ſuggeſti-ons, all which might certainly ſhew and declare the ſame to be as it is a matter of much worth, and ſufficiently ſet forth vnto the party why it ought to be embraced.

Now,

Now, as the ſame is out of all doubt not onely tollerable, as I ſaid before, but by the neceſſity thereof among many things held to be praiſe-worthy: ſo in another place, and to another perſon, might I againe finde as much occaſion for matter, why the ſelfe-ſame marriage ſhould be alike diſpraiſed, as not reckoning the age of a man or woman, (which many times more of dotage then diſcretion purſueth the ſame) there might be oppoſed there againſt the ſweetneſſe of liberty, the diſ whereof (nothing more) conſiſteth principally vnto the eſtate and life of man, who naturally coueteth vnreſtrained and without controulement to doe that him liketh, the benefit whereof enioying, he may ride, goe, walke, reſt, eate, drinke, ſtudy, recreate, ſolace, and whereſoeuer, and in whatſoeuer company pleaſeth him beſt, vſe the conceite thereof to his owne appetite.

Now hauing a wife, (ſuppoſe ſhe haue all the perfections you will giue her) yet is the delicacy hereof bereft a man: for being once married, he thenceforth is no more vnto himſelfe, but vnto her, for her pleaſure, to her choiſe, at her liking, with her contentment, muſt he then order his humours, his houres, his geſtures, his companies, his iourneis, his recreations, and what elſe he before time might freely haue vſed, his owne liking is quenched, his liberty reſtrained, and yet the loſſe hereof a heauen to that which followeth, if by great good fortune hee be not the better matched. For imagine the woman choſen doe proue a ſcolde, wayward, ſelfe-willed, malicious, frowning, or ſuſpicious, what a hell is he then driuen into, whoſe Serpentine and more then Adder-like diſpoſition ſhall be ſuch as would terrifie a thouſand diuels. If ſhe be wanton, diſſolute, lewd, or looſe in liuing, how on the other ſide ſhall he then be turmoyled? what is it that ſhe will not preſume vpon, and dare to hazard? how infamous ſhall her life then become to his liuing? how little ſhall ſhe eſteeme of him, in reſpect of the large account ſhe holdeth of any others? If ſhe be proud then may ſhe be vnſupportable: if her wit be more then his, then arrogant: if ſhe be fooliſh, then a mocking ſtocke: if ſhe be faire, then a ſpectacle to gaze on: if fonde, then a timpring puppet to wonder on: if ſhe be rich, preſumptuous: if poore, then happily odious. But being what ſhe may be, or touching her owne perſon the beſt ſhe can be, what intollerable charge bringeth ſhe with her,

what cost of apparell, what care of dyet, what houshould of servants, what expence for attendance, what provision for children, what furniture for house, what daily, continuall and never ceasing carke and toyle for her and hers: in conclusion, what one discommodity may be reckoned, that with her, or for her is not in short space a thousand times hazarded?

Thus doe you see how out of one selfe thing both praise and dispraise by admittance may be gathered. Alike thereunto may bee added in the blage of wine: To a crazed man of weak disposition, or such a one whose constitution of body for Physicks sake should require it, I might so perswade him to the use thereof, urge the necessary meane, the goodnesse, property, vertue and wholesomenesse of the same, the operation, how it recreateth, driveth away heavinesse from the minde, provoketh appetite, comforteth, and many waies (moderately taken) helpeth and releiveth. But now to dissuade against the intermeddling therewith, what might be imagined that could not be rehearsed? by manifesting the hurt and manifold inconveniences thereby ensuing; as that it causeth drunkennesse, bulleth the wits, making ill digestion ingendreth superfluities, weakeneth the spirits, hurteth the braine, driveth a man to forget himselfe, enforceth to commit that which many times is filthy, and often unbeseeming, of a reasonable creature frameth a beast, discovereth counsels, causeth slaughters, and consequently loadeth both the body and minde with a thousand mischiefes impediments and diseases.

As of these twaine, so might I stand upon many others the like which for brevity I omit: holding these applications sufficient for the present intendment: adding herewithall, that the Exhorter, Perswader, or withdrawer from any thing, ought touching things indifferent, specially to have before his eyes the reputation of the party to whom he writeth, considering that some things are lesse meet in one person then in another, and that which well fitteth and agreeth with the state or condition of some one, is altogether unmeete and disagreeing in the behaviour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in reproving the use of any thing he may prefer the *moderation*, and emeigh against the *nimium*. Finally, to respect, that of sundry indifferent occasions not the use, but the abuse is it which ought to be reprehended.

These

These being admitted, wee will come to the examples of both kindes, aswell Dehortatorie as Diffwasorie, and see what therein may be tendered.

An example of an Epistle Dehortatorie, wherein a Noble Gentleman is withdrawne from infidelitie or rebellion.

MY good G. my faithfull louing Countriman, and deareſt of account (whilome all and either of theſe vnto me, ſo be it the frowning heauens and deſpitefull wicked fate had not harboured the contrary) what ſhal I write vnto thee, or by what tearmes may I now ſalute thee? Erſt wonted were my letters to purſue thee, careleſſe in any coſt & familiarly and boldly to regard thee, now bluſhing at thy vncouth hap, and careful of thy careleſſe vſage, they cannot without griefe approach thee, nor once without ſorrow intentiuely behold thee. *Exordium. Insinuation. Metaphora. Allegoria.*

Alas, my G. what fury hath led thee, what madneſſe hath bewitched thee, what hatefull deſtinie hath purſued thee that being ſuch as thou wert, on whom nature and the heauens as it ſeemed, had powred all their gifts moſt plentifully, thou wouldeſt yet be led to deface ſo many parts of excellency, with one hatefull, ignominious and ſhamefull blot, of wicked, and moſt haynous treacherie? *Ecphoneſis.*

Diddeſt thou for this cauſe take vpon thee the profeſſion of Armes, to become iniurious to thy Country, to bereaue men of their patrimony, to be a deſtroyer of vnity, a patterne of infidelity, the diſhonor of thy family, and conſequently to thy ſelfe and deareſt ſoile, a profeſſed & open enemy? Ah happy in all other things but in this ſole enterpriſe, in the broaching whereof thou waſt put forward to be made the onely vnhappy. Behoouëth with ſuch ingratitude to reward the firſt Author of thy family? Was this the end of thy birth, thy parents education, thy eſtate, thy wealth, thy poſſibility, to become a Traitor to thy Prince, and rebell to thy Country? No, no, my G. vilde and too-ill beſeeming is the drift that hath ſo ouer-taken thee, and ignorant was he of that became thee, that firſt thereunto perſwaded thee. *Erotema. Auxeſis. Ecphoneſis. Sinathriſmus.*

When thou lieſt armed in the fields, and (muſtering thy ranks in the day time) beholdeſt and looketſt round about thy countrey, *Dialogiſmus.*

thinkest thou not then with thy selfe, in this soile was I borne, within this land lyeth my patrimony, here had I first sucke, & sithence haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefits to destroy thee? Not so, nor in such manner haue the vertuous in field bin accounted so worthy, not for this cause in such actions, haue men bin said to beare themselues honourably. *Coriolanus*, thou wast conuinced by the view of the Citie, and mothers entreatie, and shall I vnhappy man for all this, persist in this crueltie?

Iustly, and by great occasion, credit me, mightest thou thus complaine of so great an iniury, and all this being so true, as nothing more true: can it be said in prosecuting the same, thou maist be freed from infamie? What I pray thee hath made men famous and canonized their memorie, was it not their munificnce and valiant demerits in and for the good of their countrey? For in what one thing are we more likened vnto God himselfe, then in the worthinesse of our mindes, the resolutions wherof ought in no wise to be stained with such hatefull obliquie? The Asse runneth through fire for the safe-gard of her issue, and shall the valiant man then become negligent to the aide of his Country? How far more weightily shall he be accused, who not onely giueth no aide at all to his Countrey, but also is thereunto an inconsiderate and most cruell enemy? How carelesse are such men of their fame, and how vnlike of all others to those memorable worthies, the precious regard whereof, vnto them hath beene such, as then goods, possessions, riches, kingdomes, yea, life it selfe hath beene held most dearest? Peruse but the ancient histories of Rome, and looke there of *Mutius Scaeuola* the most inuincible Romane, with what confidence hee went solely into the Tent of *Prosenna*, his and their countries capitall enemie, in minde only to destroy him. The good *Furius Camillus*, who after many high and honourable seruices by him done to the common-wealth of Rome, was by his owne Citizens vniustly banished: how farre off was hee, thinke you, from this your opinion? For the Gaules, whom before he had expulsed, hauing in the time of this his banishment assieged the Citie of Rome, and being then very likely to haue distressed the same, insomuch as they had alreadie forraged, burnt and destroyed the whole Country round about, hee more sorrowfull at the likely ruine of his Citie, then

Antipophora. *Epanodos.* *Paradigma.* *Antithesis.* *Auxesis.* *Paradigma.* *Etiologia.*

then grieued at his owne banishment, (moued thereunto of very pietie to his natiue soile and Countrey) entred counsell with the *Ardeats*, and by his wisedome, policy and great manhood, so perswaded those people, that in feare of their mishap, they were content to leuie a mightie armie vnder his conduct, wherewith he not onely put backe the enemie, but therewith so mightily pursued them, as by such meanes he vtterly freed and set at liberte his Citie and Countrey.

What need wee search abroad for such forraigne examples, and why draw we not home into our owne soyle of England? What Chronicle shall euer remaine, or what English Historie shall euer be extant, that shall not euerlastingly report, the deserued fame of that right worthy and very noble indeed, *Sir William Walworth*, Knight, once Lord Maior of London, the remembrance whereof (to his perpetuall praise, and endlesse confusion of others, who not onely abstaine to put in vre of such his memorable vertue, but which is worse, doe endeuor by cruell force to render violence vnto their sacred Prince and Countrey,) shall yet flourish for euer. Ill doe your example vnto your selfe, or thinke on the worthinesse of that good man, who in the time of King *Richard* the second, when with a most sudden and strange kinde of rebellion the King was troubled, the Realme postred, and the strongest of the Kings subiects greatly feared; euen at that time when the proud fautour and Captaine of the rebellious and raskally multitude, durst hatefully and most vnduti fully to beard the King in his own presence, and each man shunned to impugne the contrary: This valiant, this good, this right noble and worthy Citizen standing by, when the wicked and presumptuous varlet, with so little reuerence approached the King, and remembring the seruices of many worthy men, that by an honourable aduenture and hazard of their liues had to their eternall memorie, before time freed their Countrey with libertie, grieuing that with so high an abuse his Soueraigne Lord being yet as it were a childe, should there in his hearing be so farre amazed, courageously stept vnto the Rebell, and taking him by the gorge; Proud varlet (quoth he) that darest thus contemptuously demeane thy selfe vnto thy King and Soueraigne, foule death betide thee, and shame quickly consume thee: Why? answered the villaine in great disdaine, Is it thou that grieuest at that I haue said?

Transitio. *Parison.* *Emphasis.* *Periphrasis.* *Auxesis.* *Dialogismus.*

Grieue,

Epizeuxis. Grieue, replyed the ſtout courageous Citizen, yea, euen I, if it is that grieue at thee, and happily ſhould thinke my ſelfe accurſt, if thou ſhoulde eſcape from me vnreuenged, wherewith drawing more cloſely vnto him, he pulled him from his horſe by maine force, and ſtabbed him to the heart with his dagger: The deſtruction of whom, bred ſuch confuſion to all the reſidue of his head-ſtrong armie, and fight whereof kindled ſo great a furie in the reſidue of the Kings companie, (who for that preſent vpon ſpeciall conſiderations, was there attended on but meanely) that the whole rebellious route were by ſuch meanes euer after diſcomfited vtterly: wherewith before that inſtant the whole Realme had like to haue

Antithesis. beene turned topſie-turuie. He and ſuch as he laboured not by ambitious pride to arrogate vnto themſelues a lawleſſe extremitie, but ſtudyed of meere loue and entire zeale, how and which way they might performe beſt ſeruice to their Prince and Coun-

Ecphonesis. trey: O more then ordinary affection, and feruencie of high and ſtately worthineſſe, in the regard whereof, life was not ſweete vnto theſe men, whoſe liuing might not redound to become (for their deareſt ſolle) to be honoured and famous. What then may

Aporia. I ſay my G. of that by thee, and thy copartners taken in hand, whither will you be driuen, what ſhall become of you, how doe yee behaue your ſelues, who may receiue you, in whoſe inward conceits (not the piety and regard of any of theſe) no nor ſo much as one ſparke of their loyalty, could ſo deepely be impreſſed, as whereby to withdraw you from theſe vnnaturall broiles? What

Auxesis. haue you found in your deere Prince? what in your louing Country? what in this Citie? what in any one of all your ſelues in particularitie, that might in ſuch hatefull manner incite you, and by occaſion whereof you ſhould thruſt your ſelues into ſo great an enormitie? Beleeue me, and it ſhall be verily auowed, the ſucceſſe hereof will returne vnto you none other in the end then the very reward of infamie. I haue knowne thee being farre leſſe in yeares then at this inſtant, to haue beene able to rule thy ſelfe, and with plauſible moderation to be indued with all things, couldſt thou then

Erotema. being a childe performe this in thy ſelfe, and being now a man art not able to endure it? There be I know about thee, that will perſwade that all that thou doſt herein is vertue, that herein thou haſt great wiſedome, much fortitude, and notable moderation, that

the

the action is haughty, the occasion liberty, and the end glory. But how greatly they doe erre in so saying, let this saying of good *Camillus* stand for you and ye indifferently, whose notable speech sprung vp from those inuiolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth he) deeme it a thing euill and reproachful at any time to be found fauley, in not yeelding ready succours and aide to their Country; *Camillus* for his part, is and shall be of that resolute determination, that it is, and ought to be reputed for euermore a thing *Prosopopeia* detestable and vile, and of all other the most hatefull and replenished with all execrable misery. How thinketh then your gentle minde of the action by this time? Is it (suppose you) any vertue that thereunto preferreth you? *Camillus* iudged that it was not reproachfull, but villanous and detestable, so much as to be found failing in ought to his Countrey; and may it then be thought a thing honest to become a persecutor of your Country?

It is not *Fortitude*, but *Temerity*, that conducteth your enterpri- *Orisinus.* ses; for *Fortitude* aspireth to farre more noble and statelier purposes. The action and determination you preferre therein, is not (as fondly by you is conceiued) *honour*, but *haughtines*; not *liberty*, but *loosenesse*; not *vertue*, but *viciousnesse*: why then continue you in this *Paramasia.* sort together, vpon so wicked and diuelish a purpose? Why returnest thou not rather to thy selfe my G. & hauing long before striued to emulate the praise of others by an vnstained gentilitie, wipe now quickly off this foule blemish from thee and couering the filthinesse thereof by a most incomparable fidelity, become once a- Loue. gaine like vnto thy selfe: At least-wise if the loue of thy Country, fidelity towards thy Prince, the example of vertue her selfe, & so many her famous & renowned followers (then which no one thing on earth ought more to allure a man) may not herewith couince thee, Hate. let yet the execrable and immortall hate, that all good men beare Feare. to the practise of such kind of crueltie, the feare of euer-harboring shame, and erected ignomie, and neuer after hope (thy credit once *Allegoria.* consumed) againe to recouer thee, Let these (I say) constraine thee, whilst there is yet but one craze or slender flaw in the touchstone *Sententia.* of thy reputation, piece it vp & new flourish again by a great excellency, the square of thy workmanship. A few daies are to be passed in which there is yet time, fame wounded in life may once be restored *Antithesis.*

if

if death doe preuent thee, thy shame and destruction is for euer
Epilogus. shrowded. The next newes I heare from thee, may make thee fortunate, or me for thee alwaies vnhappy: My longing would be satisfied of this from which I dehort thee. If onely herein thou condiscend vnto me, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou mayest as I wish, and wouldest as I bid, be for, and to me. Farewell, if thou doest well.

An example of a dissuasorie Epistle, wherein one is dissuaded from fruitlesse vanities, to more learned and profitable studies.

Narratio. I Receiued on Saturday last a letter from your Vncle, wherein amongst sundry other matters I was aduertised, that leauing your former learned studies, whereunto with great cost and charge of your parents, you had bin trained, you haue giuen your selfe wholly to certaine things, the regard whereof albeit in their moderate vses, I cannot discommend, yet in respect of your former intendments, I can tearme them none other then meere follies, and very fruitlesse vanities.

Concessio. It is reported with vs of certaine, that you are become an excellent good dauncer, that you are growne prettily skilled in Instruments, whereon you play reasonably, that you spend the time limited for more profit in the Vniuersitie, in making of songs and
Partitio. exquisite fine ditties, that you are very fitly seated for wantonnesse, and worthily behaued in all kinde of curious conueiances.

I would for mine owne part nothing at all mislike what herein you haue in some sort frequented, weighing indeed that as they may be in sort entertained, (those qualities doe not ill beseeme a Gentleman, but are in their kind very fit and commendable to any youthfull reckoning:) yet studying them as you do by themselues, inuring your selfe wholly to their delight, abandoning what else might best honour and beautifie their worthines, in respect of the sole propertie of themselues and their owne peculiar goodnesse,
Synonymia. I say that in such regard, they are vanities, trifles, things of no moment, and in each sound opinion to be held of farre lesse value and iudgement.

The

The intendment of your going to the Vniuersitie was for Learning sake, to become an excellent scholler, not an exquisite daun- *Prosopopeia.*
cer; a Master of Art, and not an artlesse master; a good Rhetorician, not a conceited Musitian: your Vncles care, was by vilefying his wealth vnto you (the weight whereof by imminent perils wee see daily perish before our eyes) to purchase for you the endowment of a sacre more greater and assured treasure, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leauing (mall riches to inherit, you your selfe might gather possessions whereby to enrich you.

You then are farre misconceiued, to relinquish the hoped reckoning of that you came for, to apply your selfe to that which few doe account of, and the wisest would neuer sweate for: you shall therefore vpon better aduice endeuour, if you doe well, to returne your conceit to a farre more better purpose. You shall call to minde that all studies whatsoeuer, by how much the more excellent each one appeareth before the other, by so much the more assured are they in their kinde, and aboue all the residue, with farre greater estimate to be preferred: if so; then must you grant mee that no one thing vpon earth (then Learning, then precious and high esteemed Skill, then aboue all earthly things whatsoeuer, heauenly Sci- *Synonymia.*
ence) is of so great and surpassing excellency. To lay out vnto you herein, how much glorious is her shining hew aboue al others, how *Parison.*
fugred her plants, how dainty her fruits, how delicate her pleasures, how incomparable her high & stately reach, how she participateth the skies, the element, the venarable search & knowledg of high and *Asyndeton.*
sacred mysteries, I neede not, you know it, you haue felt and tasted of it. But to shew how much you misprise the force of her vertue, how ill conceiued, and far wandring, you are from the due esteeme of her glory, to make loue to her handmaids, to professe liking to her seruants, to become sole entertainer of her vassals, hereon resteth the iniurie, this is it I complaine of vnto you.

And if either the summe & type of honesty, placed in the weight of the action, the necessity, meetnes, and worthines, the vtilitie and *Congeries.*
benefits seuen hundred fold compensing the trauell, may (as earthly things haue often power to moue one, aboue things of farre *Parenthesis.*
higher estimation) induce you to her most deerest and precious fruition, search then the fauour of these your louing mistresses, and

seemely

(seemly I grant you may finde them) but neuer shall they proue either so wealthie or beautifull. What then should let you to returne to this glorious Ladie? Will you because you are an earthly substance follow the common reason of euery earthly creature? *humum* Erotema. *sapere & alta spernere?* or saying that the appetites of the one are much pleasanter for the time, or farre lesse tedious then the other, weld your opinion by a peeuish conceit of ease, to become a creditor to wantonnesse? Allegoria.

These imaginations as they are meerely bad, so are they tenne times worse in the pursuite, then they are sweete in the formost thought. Peeuish were it, simply for you to stand vpon these vanities, things wherein children haue delight, and yong weaklings doe roue at cunningly, you must suppose and harpe vpon the end that must succeed vnto your trauaile, and finding the reach thereof pursue it with feruencie: Such actions as these, doe onely beseeme men, and herein alone shall you shew your selfe such as you may desire to be, and your friends doe heartily wish you to proue. Meiosis.

Alexander restlesse in the day time, gaped for worlds, but in the night season was rocked asleepe by the Muses, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels. Allegoria.

Too much impertinent were it for me to hale you on with arguments, who onely goe about to perswade you with warrantise: Neither thinke I in the end you will declare your selfe otherwise, then euer I haue expected of you. Much more could I inferre, that might greatly induce you to that whereunto your owne willingnes must in the end of necessitie conduce you. Onely, if in the weight hereof my perswasions may something preuaile: I shall not forget in any worthy part thereof, at all times to commend you. In which reposing my selfe for the present, I end: this of, &c. Peroratio:

Another example Dissuasorie, wherein the partie is by diuers reasons dissuaded from entring into an action in appearance very dangerous.

Exordium. I Haue (good brother) receiued your letters, dated the eight day of this instant, which were with as great diligence as celeritie conueied to my hands, and by the fidelity of the bearer haue vnderstood

stood to the vttermost what you willed, and both of that and your letter haue at large considered. It seemeth therein vnto me, that whether through ignorance of your owne good, or inconsideate rashnesse of youth, or voluntarie intrusion of your selfe into your owne harmes, I know not, but the matter and action mentioned and inforced by the whole course of your letter, is altogether to be misliked, and for the extremitie thereof to be by all reason vtterly condemned, as wherunto you ought not to condescend, much lesse to be seene in publike to be a fauourer of, or, which is more, to appeare to be, the onely man through whose folly and immoderate rashnesse, the same is solely to be accomplished. *Propositio.* *Aporia.* *Auxesis.*

O good God! what blindnesse is it that leadeth you? what senselesse furie that bewitcheth you? what matter of euil that pursueth you? By the intollerable force whereof, without any fore-sight at all, either of the goodnesse or illnesse of the action, the lawlesse prosecution, the matter of your owne reputation, the danger of law wherein you are intruded, the difficultie whereby it must be attained, the vnhonest sollicitation of your friends to so great a hazard, the discommoditie that thereon is attendant, and perill euery way that in the execution cannot be auoided: you will notwithstanding all this forget your selfe so much, as in the accomplishment of a purpose so farre different from the nature (I will not say of a Gentleman) but of an honest man, goe about to put in proofe what in the end must of necessitie returne to your owne confusion. *Ecphonesis.* *Auxesis.*

But you will say it is loue, and extreame liking that compelleth you to so forcible an action, as without the obtaining wherof you are no bodie, you cannot liue. Loue, say you? Alas, What loue tearme you this, that is laden with so many disordered motions; Call you this loue? Nay rather call it madnesse, for loue is measured by no extremitie, but in the honest and vertuous encrease thereof, where not by a haire-braine furie, but by a discreete and moderate ascention men by degrees doe climbe vnto that, the sweet and pleasant force whereof neuer participateth any occasion of such vnreasonable badnesse. Why brother, doe you loue her whom you haue sued for? and because by desert you cannot attaine her, will you vndertake thereupon to bereaue her by force? How vnhonest, I pray you, is the purpose of so great a wrong? How vnfit to bee *Procatalepsis.* *Antipophora.* *Orismus.* *Erotema.* *Auxesis.*

be put forward in the meaner sort of men? how intollerable in a
Etiologia. Gentleman? For if in the account of things vnhonest, any action whatsoeuer may appeare to be vile, what then this, I pray you, may be deemed more dishonest, more bad, or more vile?

And if it be punished extreamly by the law, the taking away of a
Auxesis. mans goods against his will, what may hee deserue that bereaueth the person of any one, being also a Gentlewoman, such as to whom all humanity forbiddeth to proffer wrong, and to the honourable entertainement of whom, is appropriate onely the nobility of a Gentleman, nay, in what sort may such a one be censured in the reputation of all honest men, that in sort so violent, goeth about to ravish her, not onely offering iniurie therein to her person, but also to her fame, reputation and of-spring.

Thinke you that the intendment hereof can returne credit to your living? Thinke you that by deliuerie of such fruits you may
Antipophora be reputed a Gentleman? No beleeue me, it cannot be, but according to the vnworthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstand of it, to accuse, blame, mislike, and
Concessio. vtterly to condemne you. But what if no manner of suppose at all of dishonesty were left therein, whereby to discourage and withdraw you from the action, imagining that the purpose thereof were held meete and honourable, and that to euery one that could win his choice by any force he might, it were lawfull without discredit or any censure of law, by what means soeuer, to compasse the same, doe you thinke it a matter sleight and easie for you to performe it?
Synonymia. No, no sir, you reckon too wide, you goe beyond the Moone, you are too much deceiued. Know you not the Gentlewoman is wor-
Anteton. thily descended, that she hath parents, brethren, vncles, and friends
Erotema. to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her, you must haue her, and by maine force you take her? You deale with no children. I can tell you, nor weaklings, as you account of, but men wise, valiant, well reputed,
Auxesis. and of sound gouernment: who by so much the more iust and right the occasion is of their defence, by so much the sooner will
Procatalep-sis. they, & are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardy, bold, and aduenturous, (the vse whereof being employed to good and laudable purposes, were I confesse, much more effectuall) but herein how euer the case stan-

deth,

deth, I see nothing so likely as an impossibility, insomuch as you haue delighted to become infamous, and in the memorie of a shamelesse life to hazard your selfe to a shameful death, then may you enter into it: once this I know, that her can you neuer finde so slenderly accompanied, that with small force you can carrie her, but within a moment alwaies, there will not bee wanting a number that shall bicker for her, from whose insight, you are altogether vnable, if her selfe consented thereunto, to conuey her. *Prosomma-sia.*

But granting to your wilfull imagination, as much in all things as you can desire, suppose you might win her, conuey her, keepe her, and that the danger of law limited at all no hazard thereunto, (the contrary whereof you well know, being guerdoned with no worse then losse of life) doe but yet againe returne to your selfe, & call to minde your birth, your familie, your profession, your manner of liuing: your birth by your parents who were euer worshipful, your stock, by the reputation yet held of the same: your profession, which is Armes: your liuing, a gentleman. Is it then consonant or agreeing to all or any of these, to commit any outrage, & that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascall, such a one as neither by nature, education, or custome, knoweth to doe otherwise? What would you exercise, I pray you on her, if you had her? Once you confesse shee doth not loue you, then no question, would she ten times more hate you. Your answere I know would be, either by entreaty to perswade her, or by force to subdue her. *Concessio.* *Congeries.* *Epanodus.* *Erotema.*

The conclusion is friuolous, if being now her supposed wel-willer you can by no meanes allure her, imagine you then by praiers to conuince her, after you haue once shewed your selfe so extreame vnto her? And if force be it you pretend, it is repugnant to gentlenesse, yet (be it you neglect what therein to be considered) assure your selfe her malice neuerthelesse towards you will neuer be quenched. For that of our selues wee cannot freely accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrary, for so imminent euery way are the perils thereof vnto you, as if her friends should abstaine it, yet the lawes will punish it, & if no lawes were at all, yet God would reuenge it. If then you will hearken or vnderstand what is right, you must be disswaded from these intendments, wherin *Dyalisis.* *Sententia.* *Confutatio.*

if my selfe should haue become so graceless, as to haue in foote with you, iustly we might haue both confessed to haue beene drowned in all vnhappinesse together.

Epilogus. And now good brother, vse I pray you, that meanes herein that with greatest commendation may beseeme you, weigh with your selfe, that such distemperate motions are not to be followed, conceiue that *Vertue*, whose seruant you were in your first education, forbiddeth you to bee led by such sensuall appetites, thinke that the honour of Armes which you haue professed, extendeth not it selfe to the fraile and weake subduing of a Womans condition, who by reason of her sexe rather chalengeth at your hands a defence, then any man-like enforcement: besides, much vnworthy should it be vnto your reputation by violence to dishonour her, whose estimate and account by reason of your liking, you ought to preferre with all honour. In fine, frame your selfe to doe that vncompelled, which by force you shall be constrained to wish once to haue performed, so shall you euer doe that beseemeth you, and giue me cause, as my deare and louing brother euermore to account of you. Our former loue and liking willeth me euermore to greete you, your sister and mine commendeth her heartily vnto you. Fare yee well. B. the thirteenth of November, &c.

Of Epistles Conciliatorie.

Chap. 13.

AFter these Epistles Dehorting and Dissuading, followeth now the next title Conciliatorie, whose vse being preferred in acquiring vnto our selues the acquaintance, friendship or familiaritie of men worthy, done often their directions as well from those of honourable or worshipfull name or calling, to such as are their inferiours, as otherwise betweene equals, or those that be accounted familiars, but seldome or neuer is frequented to such as are our betters, for then it loseth the name of Conciliatorie, and because of the humilitie thereof semeth to be Petitorie. Touching the first degree of these Epistles, it is likely that he who is much our better, will either of

of his honour, worship, or gentilnesse, in plainest termes alwayes offer himselfe to his inferiours, whom in such sort he desireth to be knowne vnto, or otherwise willingly would repute of. For the others, touching equals and familiars, order therein requireth, that pithily and plainely wee set downe the cause moving vs to take knowledge of him wee write vnto, and thereupon to moue his acquaintance.

This, albeit without some affentation, it hardly falleth with some in their writing to be carried, yet shall our learner by all possible meanes endeauour to kéepe such Decorum herein, that hée gloze not too palpably, leſt by such meanes he doe incurre a notable ſuſpition of flatterie.

If in our selues wée doe conceiue or finde some one or moe things that are vnto such a one pleasing, or whereof wée may conjecture the regard to returne vnto him commodious, or to confirme towards vs a more speciall liking, that shall we modeſtly tender, and deuiſe without arrogancy in some conuenient ſort to be ſignified. These are the onely precepts in this kinde of writting to be conſidered, whereof are in this ſort following by their examples deliuered.

An Epiſtle Conciliatorie, written from one of good accounte to his inferiour.

AFter my very hartie commendations vnto you. This bearer and my ſeruant, whom I greatly credit, hath ſignified vnto me many matters tending to your great commendation, the report whereof I haue often ſithence heard confirmed by others. And for as much as touching mine owne condition, I haue alwaies beene a fauourer of Arts, and entirely accounted of the ſingularitie of any one according to his worthineſſe, I haue ſo much the more greatly deſired your acquaintance, as one whom willingly I would doe good vnto. Aſſuring you, that if at ſome conuenient time you will take paines to ſee mee, I will not onely (as occaſion ſerueth) be well content to employ you my ſelfe, but alſo in place of further account doe the beſt I may to recommend you. Meane while I would gladly bee informed by the returne of this Meſſenger, at what time I may expect to

see you, according to which I will appoint horses, and send some to accompany you. And so for this present doe bid you heartily farewell. From my house of N. this twentieth of April, &c.

An example Conciliatorie, from one equall to another.

THe vniuersall report of your excellencie, each where declared, hath moued me good M. not onely to admire you for the same, but among a great many others, that regard and especially doe account of you, hath induced me also hereby to craue your acquaintance. I confesse, Sir, sithence I first heard of you, I grew euen then very desirous to see and to know you: but being this other day in company with Sir T. P. I vnderstood how much for your singular vertue both of the good Knight and Lady, you were heartily commended and entirely fauoured.

This considerate opinion of theirs, hath in my speedie determination egged me forward, & caused me to salute you by these letters, the rather for that I haue sundry times beene enformed with that ioyfull and friendly conceit, you doe entertaine the familiarity of euery Gentleman. Little (God knoweth) resteth in me to pleasure you, the worthines whereof I could wish, were as wel answerable to your vertue as effectually you might haue power in me to command it. This one thing can I deliuer of my selfe, that since I had first capacitie to discerne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue still beene of the learned, and a diligent regarder of their excellencies, such as in mind more then wealth would wish to bee reputed happy, & to my vttermost power gladly accõpliſh what might be deemed most worthy. Such a one if you vouchsafe to like of, I wholly yeeld my selfe vnto you, expecting nothing more then at your conuenient leisure I might find occasion to see you. Whereunto referring the residue of all my deserts, I doe for the present cease to detaine you. London this fourth of Iune, &c.

TO these Epistles might be added two seuerall answers: in both of which there is required a speciall and well demeaned

ned modeſty, in the one of humility to bee according to his better, in the other of courteſie to gratifie his equall, each of them containing a ſubmiſſiue execution of that, in either of their faculties and profeſſions ſimply to be attributed, the diuerſities of both of them not impertinent to theſe our inſtructions, I haue in ſort following put downe to be conſidered.

An Epiſtle Reſponſorie anſwering to the firſt of theſe Letters.

IT may pleaſe your Worſhip, I haue receiued your courteous Letters, and by the ſame, as alſo by your meſſenger haue fully conceiued of your fauour and louing intendment towards me: for all which I can but render vnto you my moſt humble & dutifull thankes. Touching my ſelfe, I very gladly wiſh that there were any thing in me, wherof you might take pleaſure, or wherwith I might any waies be enabled to doe you ſeruice: Such as it is I humbly render vnto your command, and doe pray that in as good ſort as I tender it, you will be pleaſed to accept of it. Your man can witneſſe, that as yet I haue ſome earneſt occaſions for a while to detaine me, otherwiſe would be well contented forthwith to waite vpon you. And were I not therunto eſpecially enioyned by your good fauour, the importunitie of your ſeruant might happily in ſuch caſe haue preuailed with me. It may therfore ſtand with your good pleaſure to pardon me, one moneth, which terme being expired, I thence-forward will remaine at the command of none ſo much as your Worſhip, to whoſe good acceptance I eſt-ſoones doe recommend my ſelfe in all reuerent dutie. London this of, &c.

A Letter Reſponſorie anſwering to the latter Epiſtle.

SIr, I haue vnderſtood by your gentle and friendly letters, not onely how much I reſt beholding to your good opinion, but alſo to the courteous Knight, and my eſpeciall good Lady you write of, to each of whom I haue found my ſelfe indebted exceedingly. Many waies might I aduertiſe you how much I haue to thanke both them and you; which that my deſires may appeare,

anſwerable to your wiſhes, I doe leaue, till perſonally in as preſent haſt as conueniently may be, I ſee you. I am not altogether ignorant of the good parts which by ſome (vnto your ſelfe well knowne) hath beene adiuerted heretofore vnto me of you, and for which I doe moſt willingly embrace you. Aſſuring you that you haue but preuented me in this one curteſie, which before my going out of towne, I was vehemently perſwaded to haue tendred vnto you wherein neuertheleſſe I reſt ſatisfied, in that by one ſo well accompliſhed as your ſelfe, I haue herein beene ſo farre forth conuinced. My buſineſſe with his L. reſteth (I hope) vpon a preſent diſparch, and therefore doe I reckon (by Gods grace) within theſe very few daies to viſite you, meane while, confeſſing how much I ſtand charged vnto your ſelfe for this ſole courteſie, I doe pray that vnto the good Knight, and his Lady, you will report my right humble dutie: And euen ſo doe commit you to the Almightie. This of, &c.

Of Epiſtles Reconciliatorie.
Chap. 14.

NOW after theſe Reſponſorie Letters each anſwering vnto the others tendred courteſies, I thinke it meete to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to thoſe from whom we acknowledge in ſome ſort or other to haue beene diſeuered, contrary to the bond of friendſhip or duty that therein might be requited, whether by our owne default, or by whoſe or what defect, as by circumſtance of the action ſhall be tendered. In the framing of theſe Epiſtles we ſhall record with our ſelues, in what league, amity or duty, we haue before-time ſtood charged or bound to him to whom we ſtudy to be reconciled, thereupon ſhall wee according to the ſtrict obſeruation at that inſtant held of the ſame, ſtudy either to qualifie annihilate, or vtterly to extinguiſh the cauſe of falling of the diſſeuerance, or breach. Then ſhall we deſire for the conſiderations thereunto inducing vs, to be retained againe in his wonted fauour or friendly acceptance. And theſe, as in the examples following, may accordingly be ſuted.

An

An example Reconciliatorie, from one friend to another.

THE regard of our ancient amitie and long continued acquaintance, wherein so firmely and many yeares wee haue bin knit together, will not permit (my good D.) that we for one slender grudge, (rather by the malice & despite of others enuying our old friendship, then by any occasions of our selues, in ill time suggested betweene vs) should in this sort be disseuered. True it is, that before this time the like breach, or any thing neere vnto the same, was neuer seene betweene vs: but what (mischiefe) shal I now terme it, or imagine to be the occasion, that in the vnlooked time, & vpon so vnexpected occasion, hath in this vilde sort, giuen meanes to vntie vs, betweene whom so great a league of loue, so long confirmed and approued liking, so many protestations & vowes haue ere this passed, as that by the force thereof it might well haue seemed we should neuer haue fallen to this variance. But what cannot enuy doe? What is it that cruell, detestable and inueterate malice cannot performe? Credit me, my D. for my part I am sorie that euer follie so much mastred vs, as to harken in any sort to the stirrers vp of such bitternes. And as my selfe was the first that by admittance and allowance of those rumors gaue the foremost onset, by meanes whereof grew this discontenting and vnkinde department betweene vs: so will I be the first that shall endeuour to renue againe our friendship by a more iust reconcilement, to the intent the fruits of our vnfained liking becomming by such meanes the more forcible, may render vnto all the world a sufficient testimonie, how hard & difficult a thing it is to part those whom (but only death it selfe) hath power to disseuer. Be onely contented my D. once againe, to reestablish that which being a little vntwisted, could neuer wholly be broken. Thy knowne good will, and hearty zeale vnto me, assureth me not to distrust the same at thy hands, which thou shalt euer finde to be grafted within me. This euening (by Gods grace) I meane at your lodging to see thee, whither, and to thy selfe I doe most heartily commend me.

Exordium.

Parenthesis

Epitheton.

Epilogus.

THis Reconciliatorie being different from that other Conciliatorie Epistle, by reason of the argument thereof, tending to renew that which formerly might by the other before be intreated for, carryeth the effects thereof as well as it doth betweene equals: so from an inferiour person to one who in reputation is somewhat more then his better. Upon presumption of whose favour, or by negligence of his owne dealing, having thrown himselfe into some disgrace with such a party, he may by meanes herein offered, reconcile himselfe in any sort be list of humility: To the furtherance whereof this example following may be considered.

An Epistle Reconciliatorie, from an inferiour person, to one that is his better.

Narratio. PLeaseth my honourable good L. It was given me to vnderstand about two daies passed by M. R. that your L. should very hardly conceive of me, in that vpon some vrgent occasion, I delayed to yeeld that testimony vnto his cause, which in equity and reason I ought to doe, and the rather for that by your earnest *Propositio.* entreatie and request, I was eft-soones thereunto required. The griefe was not small I sustained thereby, in that having received many and sundry benefits by your honourable favour, whereby diuers waies I remaine in dutie and honestie charged during my life vnto your L. I should stand on so great a hazard, as the aduenture or losse of your good opinion, only for a matter sinisterly suggested vnto you against mee, without any maintainable reason. Your L. doth (I hope) remember in my last speeches had with you about the very same matter, (albeit before that time, I stood on some tearmes, doubting the malicious dealings of the aduerse parties against me, in reuengement of my plaine and honest testimonie to be there given) yet at the last I concluded, to gather together all the notes ministring furtherance to the cause, and thereupon to deliuer my true and certaine knowledge according as I had beene required.

Now what care I haue sithence vsed in the matter, and vpon intelligence had with M. R. how vehemently in satisfaction of what might any waies content your L. and be furthering to his right,

right, I haue proceeded therein, I had rather himſelfe ſhould deliuer, then I to become a reporter vnto you. Inſomuch as I well know (how euer any others haue miſinformed your L.) himſelfe as a Gentleman, will vpon his word aſſure the truth and certaintie. I did, I muſt confeſſe, at the firſt vſe ſome delaies in imediate *Dichalogia.* diſpatch of the thing, but how & in what manner, & to what end and purpoſe, let him alſo relate. Your L. I hope, will therefore be pleaſed to do me that right, as not to be euill perſwaded towards me, in a caſe wherin I haue vpon your honourable aſſurance and command, entred ſo farre forth, as thereby I ſtand aſſured to haue purchaſed vnto my ſelfe matter enough of hatred, and by thoſe whom (hauing refuſed to entertaine as my friends) I haue *Antitheſis.* enabled ſufficiently therby to become my heauie and bitter enemies. The hatred of whom cannot vnto me any waies become ſo iniurious, as the ill conceit of your L. ſhould redound to be of all others moſt grieuous. For mine own part (ſo much do I ſtand on the reuerent regard & account I beare vnto your L.) as were it not I reſt perſwaded that vpon the equall deliuerance conceiued of my willing mind vnto your ſeruice, you would againe be reconciled in fauorable & good opinion towards me, I ſhould ſo far forth be diſcontented in my ſelfe, as neuer could be at attonment with mine actions, wherin by the leaſt ſpark of negligence whatſoeuer I might thinke to haue ouer-ſlipped any thing that ſhould become diſpleaſing, or otherwiſe offenſiue vnto your honourable liking. Your L. wonted fauour and bountie giueth me great expectation of the contrarie, and mine innocencie and true report of Maſter R. doth alſo in ſome ſort aſſure me. Wher- *Peroratio.* upon remaining as he that alwaies thinketh his life no better ſpent, then for and in your L. vtmoſt ſeruice, I humbly ſurceaſe, this day of, &c.

Of Epiſtles Petitorie.

Chap. 15.

The maner of theſe Epiſtles might in another purpoſe then herein expreſſed, be alſo applyed, as, being Reconciliatorie, in the behalfe of ſome other to be written, as occaſion may bee offered: but forasmuch as they in that ſort being handled, doe for the

the moſt part, fall into the Swaſorie, Diſſwaſorie, Defenſorie, or Excuſatorie kinde. I deeme it beſides neceſſitie, to write any further examples thereof, for that when any ſuch ſhall bee brought in queſtion, the ſubſtance and conueiance of the ſtate and cauſe, may readily thereunto be drawne out of the places before ſorted vnto each of theſe kinds, as in the diſcourſe formerly ſet forth are at large remembred. In manifeſtation whereof, let it be conſidered, that if by an Epiſtle of this title I ſhould endeuour to reconcile a man to his wife, or a woman to her huſband, a ſeruant to his maſter, or a maſter to his ſeruant: the father to the childe, the friend to the friend, the neighbour to the neighbour, or kinſman to kindred: Needes muſt I for the compaſſing thereof ſhew ſome reaſons how and which way to induce theſe, and therefore muſt I of neceſſitie runne into diuers perſwaſions, defences or excuſes, in the qualitie whereof (by whatſoeuer action I goe about to tranſpoſe them) the effects yet muſt needes be concluded. Sufficeth therefore that for theſe Epiſtles I haue deliuered ſufficiently, and herewith will wee wade vnto the next which in order hereunto are Petitorie. And in as much as theſe Epiſtles are ſo named, for the earneſt petition or requeſts in euery of them contained, and that the variety of things are ſuch to be demanded, and mens conditions ſo diuers, at whoſe hands or from whom they are to be receiued: It therefore falleth out by conſequence, that according thereunto the manner of the Epiſtle muſt needs alſo be diuers and variable. For ſome things there are which fauourably and with great indifferency, are often times to be granted, required, or obtained, as counſell and patronage, good ſpeeches, naturall care and regard, and ſuch other like. Some alſo and ſuch ſemblable perſons, as for which, or to whom, to aſke or ſue a certaine kinde of ſhame, is in a manner tyed, viz. in craueing, borrowing, importuning, charging, or too behement troubling: The ſtile, order, and deliuery therefore appertaining to either of theſe muſt needes be different. Touching then the generallity of both, to either of them it is requiſite that in the Exordium, an endeuour be vſed whereby to exhibit vnto vs the good will, fauour, or good liking of him to whom we write. Mert that therein wee proceed according to our acquaintance with the party, his eſtate,

credit,

credit, or support whereby to pleasure vs: Thirdly, that the cause we take vpon vs to preferre, be iust, lawfull, and honest: Fourthly, that it be in his ability, or power, counsell, aide, or protection, to preferre or relieue vs: Fiftly, the order or meanes whereby the same may be wrought and accomplished: Sixthly, our gratitude and remuneration, worthily tyed to the thankfull acknowledgement or requitall of the same. In the first sort of these, the cause standing fauourable or indifferent, we may the more bolder endeuour to produce or lay forth the aptnesse or beseeming thereof: In the second greater modesty, and a more shamefast deliuerance is to be retained, the preferring whereof would be best by Insinuation, the better by couert meanes to wade into the depth of our Petition; In this place a more then ordinary bashfulnes would be admitted, which giueth no small furtherance to euery demand, as audacious and wainscot impudency on the other side returneth the greatest impediment in any thing to be obtained: For no man willingly would doe benefit to such a one who in manner goeth about as of duty, and not of curtesie, to exact the same, and rather as a Commander then crauer, would impudently thrust himselfe to the obtaining thereof. And because the whole course hereof obserued by way of euery Petition, is by inference of many circumstances to be altogether determined, the order (as I haue related vnto you before) must be conueyed by places Swasorie, resting very often in confirmation of the honesty, goodnesse, lawfulnesse, and needfulnesse of our petition. And in the Exordium be happily framed of his person to whom we direct our letters, it shall not be amisse that therein briefly we capitulate some part of his vertues, courtesies, humanity, bounty, readinesse to comfort, pleasure, or due reliefe vnto any, whereby we may priuately draw his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him, we shal gladly acknowledge the same, and declare that being already indebted, we study more thereby to yoke our selues vnto him. If of our own persons then shal we lay open, with what great expectation and regard we doe in our conceits entertaine the deserts and worthines of such a one, modestly preferring what in fauor of him, and common equall loue or regard hath passed between vs. If of the interchangeable

loue,

lone, liking and courtesie, whilome resting betweene our predecessors or ancestors, then the weight and force thereof wee shall put forwards accordingly. If of the person of our aduersary against whom we demand any assistance, fauour, protection, or remedy, wee may inferre (if any such be) the common mislike of both of vs towards him, and how ill hee hath deserued at either hands, and thereupon require aide against him. If of the thing or matter it selfe, the same be to be carryed, we shall shew the value, godlines, godlinesse or common benefit of the same, that the matter is vnto him easie, to vs of great importance: and if without arrogance it may be done, wee may enforce some occasions of benefit, or other contentment thenceforth to happen vnto him. And if any discommodity doe happily seeme to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall we either study to extinguish or otherwise, as much as we may, to qualifie or auoide. By such kind of meanes, behoueth we prepare our selues to the deliuery of our petition, which being in as apt and plaine termes as may be laid open, we shall by such enforcements (as in moouing affections hereunto may bee deemed pertinent) with greater facility procure the same to be effected.

An example of an Epistle Petitorie written on the behalfe of another.

Exordium. THE studie and great desire wherewith (Sir) I see you bent continually to the vniuersall aid and benefit of all men, and for which, to your great praise, you haue generally well deserued, and deseruedly are euery where reputed, hath moued me in the behalfe of this poore man to become a petitioner vnto you. A-

Narratio. bout two moneths since, he had dealings with a neighbour of yours, touching a Farme which he was for terme of years to take at his hands, & notwithstanding a promise and grant thereof to this bearer made (in consideration whereof he paid him then in hand a good part of his mony) the iniurious cormorant glutting himself with extorting from the pouertie of this & many others,

Allegoria. hath sithence that, not onely passed a demise therof in writing, to another,

another, but goeth about to defraud the poore man of his money, the summe whereof is the whole patrimonie, riches, & stock of himselfe, his poore wife and family. And for so much as without the countenance of some one fauouring the poore mans right, hee is like to be ouerborne with the weight of the other, and so consequently to be vndone: I haue thought good to make thus bold to pray your lawfull fauour in his furtherance, that by your authoritie and meanes, some honest satisfaction or end may be therin to his behoofe had. You shall doe an act very charitable in dealing for such a one, for the procuring of whose right, his heartie praiers for your safetie shall witnesse well the comfort you shall doe him therein. I am perswaded your speech and aide may herein preuaile very much, as a thing which with great facilitie you may cause to be dispatched. And for my selfe, I shall at no time rest vnmindfull of my request tendred vnto you herein, so shall I not faile in what I may to the vttermost of my power to satisfie you, by whatsoeuer possible requitall. And euen so with my heartie commendations, I doe bid you farewell. R. this twelfth of April. *Epilogus.*

An example petitorie in the nature of Reconciliatorie, from a sonne to his displeased father.

IF flouds of teares sealed with hard and bitter sighes, if continuall sorrow and neuer-ceasing care, if consuming griefes not of a diseased bodie, but of a pestred minde, might haue rendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my incessant and continuall cries, the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite from the sweet and gentle tearme of a louing and kinde father, had ere this time giuen meane of recouerie, to my daunted and dismaied spirits, and kindled in me some wan hope, one day to haue found an houre so happy, wherein by a right conceit conceiued of my vnkindly pleasures, or conuinced by the importunitie of those who haue pitried my euils, your natural care might in some sort or other haue been renued, to the redresse of all my sore-wearied and heauie groning mischiefes. But infortunate as I am, *Metaphora Exordium. Epitheton. Epitheton.*

am, that for all the humble suit so many times presented in these and such like blubbered lines, so hardened to the minde of him I write vnto, that whilome hauing bin a deare and louing parent, I may not herein dare to tender, or so much as once put forward vnto him, the appellation of a gracious and pittifull father. If it
Periphrasis. haue so pleased vnto your grauitie, in such seuere manner still to deale with mee, and that the hatefull shew of my ill deserts, is yet become of so loathed and detestable recordation, in this very season vnto you: then as (before time) eftsoones doe confesse my letters vntimely to haue approached vnto you: but if the long
Metanoia. detained grace, by whose heauie want your sonne might I say; nay, the forlorne and despised issue of your aged yeeres (for so I am now forced to say) is perforce driuen almost into a desperate conceit and mistake of his liuing, may by the least sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then groueling vpon the lowest ground, and humbling my highest imaginations to the deepest
Antithesis. bottome, wherein your implacable displeasures haue hitherto bin couered, as meekly and with as penitent speeches, as any grieued and passionate minde can vtter: I doe beseech you sir, that at the last you will receiue (not into your accustomed fauour) but to your common and ordinary liking, the most disgraced of all your children, and pardoning the disobedience wherein hee dared once so farre forth to prouoke against him the weight of your knowne anger, vouchsafe he may now againe bee of your family, though not partaking with your children.

This sole benefit and last request if my burthened soule may obtaine at your hands, happily I may then liue as comforted by the hope of that whereunto a busie and carefull endeuour may once peraduenture enable mee, otherwise dying in the ouer-flowing of my desperate and continued griefes, I pray at Gods hands I may obtaine that by mercy, which cruell destinie in my time
Epilogus. could neuer win vnto me, by all possible intreatie. My submissiue dutie answerable to the regarded place of your fatherly authoritie compelleth me to attend with all humblenesse the resolution of your clemency: In the hope whereof, resting my deuised and ouer-wearied imagination, I liue till the receit of your knowne liking doe ascertaine in what sort may please you to repute me.

The

The stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submisse and lowest termes it beareth, as also for the vrgent petition therein contained, I haue rather chosen to place among the petitorie. The part of honest herein delineated, is passed in words, meekest and of great obedience, wherein he studieth by all possibilitie to mittigate towards himselfe, the too much seuerities of his father. The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a minde more then ordinarily grieued. The Possibilitie resteth in the father, which commonly by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigation or satisfaction of the iust mislikes of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sort as you see performed. And for because within any one title, there is no one thing affording matter more plentifull, or with vse more commonly frequented, then is this petitorie kinde, (in so much as whatsoeuer containeth any speciall request, is hereunder included) I will sort you downe so many examples of all sorts, as that there shall not faile herein wherewith sufficiently to instruct whatsoeuer in the like occasion is or ought to be required.

An Epistle Petitorie, wherein is craued trauaile and counsell, to be assistant vpon vrgent occasion.

AS one greatly emboldened by the forwardnes of your wonted courtesie and liking, euer bent toward mee, I haue dared (Sir) once againe vpon presumption of the like, hereby to intreate you, wherein you may see in what degree of affection I doe intertaine you, in that not contented, I haue already so many & so oftentimes vsed you, I doe by such meanes endeuour solely to make my selfe wholy & to none other so much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in suit bin preuented by my aduerserie, whereby it is like my cause standing vpon so great a hazard, it will. *Exordium.* *Narratio.*

will goe very hard with me. Now if your wonted counsell, and friendly assistance be not speedily aiding, both the hope of benefits charge and expense thereof will be lost vtterly: in regard whereof these may be in as earnest manner as is possible to intreate you, that vpon the attendance of my man, I may (as wontedly) vse you. Your counsell ioyned with a little trauell may greatly profit me, and now more then at any time else exceedingly pleasure me. Wherein if it may please you to yoke me further vnto you by the weight of your courtesie: I shall not onely endeuour by all possibilitie to requite it, but also your selfe shall not faile at any time to finde such a one of me, as of whose trauaile, industrie, or what other abilitie to pleasure you, you may account of assuredly. I haue by certaine other Letters moued my L. to haue fauourable consideration touching me, which as I am informed, his L. hath receiued. What else to bee performed herein my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, prest alwaies to the vttermost to requite you, I doe heartily bid you farewell, D. of this, &c.

Petitio.

Possibility

Another of the same.

SIR, I am so bold in my great necessitie, vnder assurance of your forwardnes to do me good, to entreate your speciall aide and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuice, I am of opinion that none then your selfe can fit the occasion better. And truely such is the force of imprisonment, as contrary to that you haue wontedly knowne in me, mine vnderstanding is quite decaied, and sore worne with want of liberty, and where the spirites are so distuned, it must needes follow, the memorie can sound nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this onely action for euer beholding vnto you, wherein if I may so farre forth presume of your fidelitie, assure your selfe, that if euer God giue me liberty, A. C. to none so much as to you shall be

be yoked in courtesie. Good M. D, the matter hereof requireth some haste, whereunto I most heartily entreate you. Fare yee well, this of, &c.

A Letter responsorie to the same.

GOod M. C. needlesse were it you should entreate me in that wherein you haue found me alwaies most willing, and such whom with small perswasions you may induce to a farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish what in the best sort I can conceiue to be vnto your occasions furthering. Hard will it bee for mee to accomplish that, wherein your selfe seemes so vnperfect, for that the dullest conceit forged from the most distempered of your imaginations, cannot but sound farre better tunes then the ripest of my inuentions is any waies able to deliuer. Neuertheless such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speede, thinking it better by deliuerie of a grosse deuice to satisfie the demaund of a friend, then by concealing the simplicitie thereof to be censured as vncourteous. In conclusion, it is (sir) lawfull for you to vse me to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should employ me, wherin I desire you conceiue no more, then such as I intend to become, and you shall assuredly finde me, viz. yours, &c.

HEre must I note vnto the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and afterwards the parts following, the like whereof you may perchance find hereafter. For that whose practise and skill hath enabled a man to doe well, there is no necessitie that such should be tied to rule, who being of sufficient knowledge and capacity are able to discerne what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most conuenient

and ready. And as in this one Letter, so may the learner light vpon many others being different also from the obseruation herein deliuered, and sometimes abruptly entring into the matter without any limitation at all. one other example whereof shall be next hereunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request. before the petition declared, whereunto, by imitation, the vnskilfull may not rashly enter, without good aduisement of what in the performance is meete to be considered. The method of which is in this sort pursued.

An example Petitorie, concluding a briefe request and courteous remembrance of a thing before time promised.

NOw is the time (wherein if your pleasure be) you may performe what erst you haue promised. I therefore desire you as heartily as I may, that your intent, being to doe me good, you will now execute the same. And albeit I doubt not of your willingnesse herein, whose courtesie hath not been strange towards me: yet rather enforced by mine owne necessitie and continuall remembrance of my vnprouided estate, then by any other misgiuing, I prepare these lines, sollicitours of your expected promise, which bearing in their front a token of oportunitie, would pray you not to let slip occasion, but with as much speed as willingnesse to accomplish the same: Remembring how many waies I am beholding vnto you, I remaine in account of your courtesies, rather studious to thinke on them, then any waies able to requite them, &c.

Another example of the like effect.

Exordium. EVenas a bold begger, the more he is relieued, the more hee still presseth forward vpon the bountie of those whom hee supposeth to fauour him: so fareth it with me, who hauing eftoones enioyed your trauaile, to my no small benefit, am nevertheless so shamelesse as still to importune you in the same. I
By comparison.
Insinuatio. haue, sir, I confesse, by your good meanes, receiued sundrie fauours at the hands of my Lord, which I cannot, nor euer shall be

able

able to requite vnto you, the matter of my suit notwithstanding hitherto depending before his honour, I neither can nor may so farre forth withdraw my selfe, but I must needes now and then solicite you, as the Gentleman by whose onely courtesie & perseuerance in wonted care and good affection towards me I doe liue, and so liuing, continue my daies and yeeres with such assured respect, as he that hath sworne and vowed in himselfe neuer to forget you. It doth sir, so must stand me vpon the procuring of his L. letter in my behalfe, for the indifferent triall and hearing of my cause, as without (in speciall & earnest speeches the same be directed for me to the Iustices and Commissioners) I am in great despaire how the case will goe with me. It is you therefore that must helpe me herein, and by your onely meanes I must be warranted in this action, the intendment whereof furthering so much vnto right and cause of equitie as it doth, I hope his L. vpon your motion will the easilier condescend vnto. This is that I require at your hands, and to the speedy dispatch whereof I may not cease to importune you. Whereon concluding for the present, I doe heartily bid you farewell, &c. *Peruatis.*

Of Epistles Commendatorie.
Chap. 16.

MVch more might be handled in this kinde, the method whereof is one of the most ordinary of any sorts of Letters that are indited, for that the greatest number of directions are commonly concluded in this matter, the requests whereof doe either especially concerne the writer, or are otherwise to be respected in the behalfe of some other. The occasion of which hath carried herein the plenty of so many examples, that by manifesting the diuersities of their orders and dies, the learner might not want wherein to be directed, and choyse of varietie wherewith to be delighted. Now, besides these hereby already delinered, there are letters also that might be suted vnder this forme which from noble men or others, are many times written in name of sundry persons, containing requests in their behalfes to be performed, which notwithstanding the

difference of estates, in that the same doeth for the most part passe vnto their inferiours, yet seemeth the nature thereof to be petitorie, but in a different order of theirs to be altogether pursued. In somuch as neither agreeth it, to vse the circumstances of humilitie and intreatie, nor of pleasures or courtesie, as in the other are required: but rather a necessary supposall and assurance of their demands to be harkened vnto, in respect that of their honours, reputations, or credits it is intended they will require nothing, but that with reasonable toleration may be liked of. But the vse of such kinde of directions in choyse of both, I rather hold pertinent to the title Commendatorie, for that whatsoeuer is therein written, in fauour either of the person or of the cause, may in respect of the honour or reputation of those from whom they come, be better deemed in sort of a courteous recommendation, then otherwise by or vnder any title of humility or submission: for these causes I haue thought meete to adioyne immediately hereunto the same Epistles Commendatorie, being so nearely combined with those of Petitorie as they are. The vse whereof are not neuertheleſſe so farre forth carried, but that from an inferiour to his superiour, in some causes and vpon sundry accidents, the same are deriued. The places appertaining vnto these kindes of Epistles, bee as in the Petitorie are already declared, chiefly when the same, intendeth to a cause or person preferred to be fauoured. In which, when it concerneth the person, we must beware that in the credible deliuery of whatsoeuer tending to his praise or preferment, we doe it either by warrant of our priuy knowledge, or by such certaine report of others, whose opinion we deeme will not be misled. And if neither of these doe fall out to be knowne or beleeued, then shall we shew what information we haue beſides our owne opinion, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, wherein standeth in highest regard the state, countenance or authority of him, from whom the Letter is framed, who accordingly thereunto may desire that the rather at his request, or vpon his suite, or for his sake, or in regard of his liking the person may be accounted of, or the action furthered.

Beſides,

Beſides, it may be added to the encreaſe of a more ſpeedy performance, the loue (if any be) or the occaſion thereunto ſorting) we owe to him we commend, or in whoſe fauour we write, either ſolly for himſelfe, or conuicted from his friends, his parents, the conſideration of his charge, of wife, children, or ſeruants, the wrong offered, benefit to be attained, or whatſoeuer other matter to be deemed requiſite or conuenient. Now from whence or out of what inſtigations the matter of ſuch commendation is to be drawne, you haue in generall chapters of this booke already at large. The circumſtances of which, and whatſoeuer elſe hereby forewarned, ſhall in the enſuing examples be more at large deliuered.

An example Commendatorie, wherein is recommended to a Nobleman from his inferiour, the conditions and behauiour of a perſon.

IT may pleaſe your Lordſhip, this Gentleman, the bearer here- *Narratio.*
of, with whom a long time I haue bin acquainted, and of his qualities and good behauiour haue had ſound and large experiment, hauing bin a good time a ſuter vnto me, to moue his preferment vnto your Lordſh. ſeruice: I haue now at the laſt condiſcended vnto, as well for that I know your Lordſhip to be now preſently diſfurniſhed of ſuch a one, as alſo that there will hardly be preferred vpon a ſuddaine any one ſo meet as himſelfe to ſupply that place. And thus much by your pardon and allowance dare I aſſure vnto you, that if it may pleaſe you in credit of my ſimple knowledge and opinion to imploy him, you *Commendations of the party.*
ſhall find that beſides he is by parentage deſcended from ſuch, of whom I know your Lordſhip will very well account of, he is alſo learned, diſcreet, ſober, wiſe and moderate in all his actions, of great ſecrecie and moſt aſſured truſt, gouerned in all companies accordingly: finally, a man ſo meete, and to this preſent turne ſo apt and neceſſary, as I cannot eaſily imagine how you may be ſerued better. Pleaſeth your L. the rather for the great good will I beare him, and humble dutie I owe vnto you, to ac- *Petition.*
cept, imploy, and account of him: I nothing doubt but your L. hauing by ſuch meanes giuen credit to my choice, ſhall find him

such, as for whose good seruice, you shall haue further occasion
Peroratio. to thinke well of me for him. Whereof nothing doubting, I doe referre both him and my selfe in all humblenes to your best and most fauourable opinion. From my house in B. this of, &c.

A Letter Responsorie to the same.

AFter my very heartie commendations vnto you. Sithence the receipt of your last letters and recommendations of P. B. into my seruice, I haue had small occasion either to write or send vnto you till this present. And for as much as vpon your certaine notice deliuered vnto me in fauour of his preferment, I held my selfe so well assured in all things of his behauiour, as I doubted not thereupon to receiue him in place of greatest fidelitie, I haue thought good hereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, assuring you that for many vnexpected qualities, which I haue proued to be in him, I doe wonderfully well like of him, & that with so good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him oftentimes me thinkes he many wayes doth resemble his father, whose sound truth, I do suppose, might haue beene intertained with the best for his well-deseruing. This bearer shall informe you of two especiall causes, concerning my affaires in the Country, whom I doe pray you to conferre with, & to affoord your trauaile for his present dispatch, which I will not faile heartily to requite vnto you. For your care had of my wants, and diligent supply of such a one, I doe many times thanke you, and haue promised in my selfe for the same to become a debter vnto you. And euen so I doe bid you hartily farewell. From the Court this of, &c.

Another Epistle Commendatorie of the sort before deliuered.

MY very good L. I am enformed by this Gentleman the bearer hereof, that by meanes of one of your Chapleins, a motion hath been made of his preferment vnto your L. seruice: and for so much as those his good friends are not now in towne,

who

who in respect of their account with your L. might stand him in very good stead: vnderstanding his well-willing minde, and great desire thereunto (for that I wish very well vnto his aduancement) I haue taken vpon me hereby to entreate (albeit I may not presume so farre, as to preferre a man vnto your Lordship) that it may yet please you vpon my speeches to haue the better liking of him. Assuring you that both by the credit of my La. F. who vpon very good conceit towards him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my selfe haue had of him, and others besides, whom your L. hath in speciall and choice regard, hee is one so sufficient, and euery way so well furnished to doe seruice to any honourable personage, as by tryall and proofe made of whose good parts and behauiour your L. shall not reape occasion of ill conceit, to whom so euer haue vndertaken to preferre him vnto you. And if it shall notwithstanding seeme further conuenient vnto your L. to make stay of his acceptance, for some priuate causes hitherto vnsatisfied, I shall yet in his behalfe neuerthelesse become thus far a suter vnto you, that this my recommendation may with your Ls. good fauour become a speedier mean the better (when it shall happen) to moue your Ls. good liking towards him. For which I shall thinke my selfe, as in many other occasions besides, vnto your honourable opinion most deepely beholden. In acknowledgement of which, and respect of my humble and dutiful regard to the same, I doe now and euermore remaine your Ls. &c.

These two examples Commendatorie, are concluded to one effect, the formost whereof with little alteration may become a president for any commendation, whether it be to fauour friendship, choice, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be any other particular occasion in the person, besides these, inducing matter of good liking the same in place and stead of other, or together with the other may be then alleaged, & the course herein deliuered at all times indifferently to be obserued. And as these are frõinferior persons directed vnto their superiours, so will we sort out some others,

that from Noblemen in like sort haue been passed to their inferiours, examples whereof are in like manner hereunto annexed.

An example Commendatorie from a Nobleman to his inferiour, wherein one is recommended to an office.

AFter my very hearty Commendations vnto you, where I am giuen to vnderstand, that you are in election, and it is also very likely you shall be picked by his Maiestie, high Sheriffe for this yeare of the Counties of Sussex and Surrey. This Gent. the bearer hereof, being one whom for many respects, I doe greatly fauour, and for his learning, skill, and honest vsage, haue long time vsed and repured of, I haue thought good by these (if it so happen you shall this yeare be named thereunto) to recommend to your good allowance to be receiued as your vnder-sheriffe for that time, putting vnto you such good and reasonable security as appertaineth for discharge of the said office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will now before-hand make certaine acceptance of his skill by refusal of whatsoeuer other that may be recommended vnto you for the exercise of the same office, assuring you for that I haue well knowne and proued to be in him, you shall be so well furnished, as you would wish. And beside, in that you shall gratifie mee herein, I will not faile in any sorte may to requite you. And euen so I bid you heartily farewell.

HErein is the honour and nobility of the personage greatly to be respected, who by so much the more his estate, countenance, or authority requireth it, by so much the lesse may it be considered, that in the inditing of these letters hee should with ouer-large entreaty be charged, but rather with fewer speeches, and lesse circumstances demand what hee purposeth. The conformity whereof may be gathered out of the examples ensuing, according whereunto, he in whose fauour such kinde of Letters are to be directed, (especially if the inuention being of his owne procurement be brought to be signed) ought to take heede that the regard of his honour and calling, in whose

whose name the Letter passeth, be not by to great humility of tearmes in any sort misprised.

An Epistle Commendatorie, from a Noble-man, in preferment of his seruant.

AFter my very hearty commendations vnto you. This bearer hauing of long time serued me faithfully, and being now desirous to trauaile, I haue thought good heartily to recommend vnto you. And forasmuch as by reason of your office of Lord Gouernour of V. it is likely there are many places of good preferment remaining in your gift, vpon your followers to be bestowed, I doe most heartily pray you, that you will not onely for my sake be contented to receiue him into your seruice, but that also in fauour thereof, you will in any place of preferment about you, doe him that benefit and furtherance, as to one whom you wish throughly well vnto, you would performe. Herein if my request may prouaile with you, I shall not onely be ready to thanke you, but in whatsoeuer cause you haue to vse mee, be as willing to requite you. And so I doe bid you right heartily farewell: At the Court this day, &c.

Another example, wherein is recommended the cause and speedy furtherance of Iustice.

AFter my heartie commendations vnto your Lordship: where I haue beene informed by this bearer, being a poore Tenant of mine, of a certaine cause of his depending before you in his Maiesties Bench, and that after many thwartings and euill practises of his aduersarie, the matter is now driuen to an issue and tryall, from the benefit whereof by corruption of some kinde of persons, he hath these three yearmes passed beene already detayned, to his great hinderance, and almost vtter vndoing: I haue thought good vpon his humble sute to moue your L. in his behalfe, and to pray you that at my instance you will at some conuenient leasure examine the state of his matter, and being informed thereof at large, doe him that speedy fa-

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uour in iustice and right, as he may not any longer time therein be deferred, but that notwithstanding any cauill or obiection thereunto hindering, he may before this tearm yet passe, in any wise haue a tryall. In accomplishment whereof, besides that you shall greatly satisfie me in respect of the poore mans right, whereunto I wish great regard to be giuen, you shall also performe a deed so charitable, as whereby you shall perpetually binde him, his poore wife and children, continually to pray for you. And albeit I nothing doubt heerein your great willingnesse and voluntarie disposition to iustice, yet that by reason of my request, the matter with more diligence may be hearkened vnto, I eft-soones pray, and therewithall heartily doe bid your L. farewell, this of, &c.

TO all these examples Commendatorie, belongeth their especiall sorts of Letters Responsorie, in which is either flatly denyed, absolutely allowed, or doubtfully accepted of, what by force of those Epistles are seuerally commended. Of either of these suites I haue thought good to set downe some directions, the diuersity whereof, at the choice of him that searcheth the same, may according to this present humour bee either reiected or followed.

An example Responsorie, wherein is denyed what in the formost directions may be recommended.

PLeaseth your good L. I receiued your fauourable Letters, and commendations giuen in the behalfe of M. L. with whom hauing had conference at large, I doe find nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honorable and earnest demand made in his fauour, as also for many great and vrgent respects, I stand deepely charged vnto your Lordsh. I cannot neuertheless heerein performe what I would: For that (besides it is yet doubtfull whether I shall be to the same place appointed by his Maiesty or no) if I be chosen Sheriffe, I haue two yeares since giuen my word and assured promise to my Lord of L. that I shall then accept of such a one to the exercise

exercise of the vnder-sherifwicke as shall by him to me be preferred. According vnto which, standing now in election for this yeare as I doe, I am, and euer sithence haue beene yearely sollicited to the selfe-same purpose. Whereof I thought it my duety to aduertise your L. by these, most humbly craving pardon of the same, in that I may not as I would, herein satisfie your vrgent and vehement request. And so with my right humble duety vnto your Lordship, doe take leaue. This x. of November.

Another Letter Responsarie, wherein consent and allowance is giuen to the matter required.

MY humble duety remembred vnto your good Lordship. The Letters directed vnto me from the same, together with the Gentleman in whose fauour they were assigned, I haue entertained. And so much the more welcome were they vnto me, by how much the more I repute my selfe honoured in that it hath pleased your Lordship any waies to require me. Touching the partie recommended, your Lordship doubteth not I hope, but that of the least of yours, I would make especiall account, the effects whereof you shall in this perceiue, in that for the regard I beare vnto your Lordship I will both repute of, and fauour him. Besides what other aduancement or preferment his owne deserts, or my aide may any waies bring vnto him he shall be sure at all times to enioy it. Praying your Lordship in all other things as farre forth to stand my gracious and fauourable good L. as herein I shall not faile to accomplish what to the vttermost may be held meete and conuenient. And thus beseeching the Almightie to haue your Lordship in his eternall protection, I doe in all humblenesse take my leaue. From R. this seauenth of August, &c.

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The third Epistle Responsorie, wherein is doubtfully allowed or accepted of, what to the same was recommended.

MY singular and speciall good Lord, I haue vnderstood by your last Letters, of a certaine fained and vntrue suggestion, deliuered by one of your L. tenants, against the proceedings to him supposed to be tended out of this Court, according whereunto (albeit I was before time) not altogether vnacquainted with the clamarous condition of the partie) yet did I neuertheleſſe, as by your Lordſhip was enioyned, examine at large the circumſtances of the cauſe, and for the better ſatisfaction of your Lordſhip, haue determined to ſet downe vnto you the truth of the ſame. This R. L. whom your Lordſhip tearmeth to be a very poore man, is not (as in ſimple ſhew he maketh himſelfe apparantly to be) but is rather ſuch a one as from whom (being narrowly ſifted;) you Lordſhip might ſooner draw a hundred pounds of his mony, then halfe an inch breadth of his honeſtie. The argument whereof in nothing ſo much appeareth as in this one action, wherein againſt a poore man in deed, he hath very iniuriouſly behaued himſelfe, and hauing extorted from him his bond now in ſuite (vpon ſome concluſion, though no good conſideration at all) of the ſumme of an hundred pound, goeth about vpon a nice quillet in the condition to proſecute the forfeiture of the ſame, which indeed by the direct words of the writing, is in law forfeited: For reliefe whereof his aduerſarie complained in the Chancerie, by reaſon of the proſecution of which bill, and notice particularly thereof giuen to my Lord Chancellour, the ſaid R. L. hauing diuers times agreed to compromit the matter, and yet greedy as it ſeemeth to obtaine the forfeiture, ſtill cryeth on for triall, whileſt the matter is ſtill in debating, for which cauſe the ſame hitherto hath onely, and not otherwiſe beene delayed. And for as much as ſithence your Lordſhips letter receiued, my ſelfe very earneſtly haue trauelled to make ſome conſcionable and quiet end betweene them, yet will the ſame in no wiſe on his part be aſſented vnto, by occaſion whereof the extremitie of the Law being very like to proceed, he is the next Tearme without further delay to obtaine a iudge-

ment,

ment, and so the poore man on the other side, to bee vtterly vndone: I thought it not amisse in aduertising the substance hereof vnto your good Lordship, to pray that in credit of what here is deliuered, your Lordship would be pleased to procure the said R. L. to assent to some reasonable order. So doing, what in conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligence: I hold not too extreame to be out of the said bond deducted, because in law hee was something charged, though in equitie otherwise hee ought to haue bin clearely quited. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almighty. London this thirteenth of May.

NOw, after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the other of the rest, being such as wherein the partie directing the same being somewhat scant in deliuerie of ouer-large and to credible speeches, thought good to mittigate the force of the same by the very parts of extremity it selfe, wherein of a merie conceit, or some other pleasant humor, he appeareth very dutifull to flatter, in reciting the example whereof, because with many tedious precepts I haue now a good while wearied the reader, I may peraduenture occasion some matter of recreation, which by the single shew therein gathered, appeareth in sort following to haue beene performed.

A letter commendatorie, pleasantly conceited in preferring an vnprofitable seruant.

SIr, I doe send vnto your view the bearer hereof (a man shaped as you see, and as bold in condition as he appeareth in shew) whom by all the superfluities of summer-ale, that hath wrought in his giddie braine I haue bin requested to commend vnto you. And in as much as in putting so vnworthie a worthy in substance of so incredible allowance, it something behooueth I hide not the gifts which by great search in many a good hostery, tauerne, and alehouse, he hath by long trauell and drowsie experiance ere this

Narratio.

Himos.

this time gained, to his insupportable credence, I shall not spare in some sort to signifie vnto you, what in regard of all these I am let to coniecture. Truth is sir, that he is very well studied in the mysterie of Malt-wormes, and for his peculiar skill in discerning the nappie taste by the nut-brown colour of Seller-Ale in a frosty morning, he is become a sworne brother of the rag-mans number, and thereby standeth enioyned neuer to weare furres or other lyning in the coldest winter, but only the warmth of the good Ale, which inwardly must hearten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a iourney, doe but say the word that it shall once lie in his charge, and you may stand assured, that it shall be laid vp so safe, as any liquor in the world can safe conduct it into his bellie. Take no care for your kitchen, butterie, or larder, for once a day he loues to see all cleane before him. Little apparell will serue him, for his liueries ensue weekely out of the Bruers meshfat; his lodging he reckes not, the Chimney floore, and Billets ends serue for a Featherbed and Couerings. When you haue most needed of him, you shall alwaies bee sure to goe without him, if you delight in a Pigs-nie, you may by receiuing of him be sure of a Hogs-head: Great store of small liking you happily may haue to him, wee know not what wonders the world may rend out, for nothing is impossible where all things may be compassed. It may please you for recreations sake to looke vpon him, so you be not in case to surfeit, looke what ill liking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket: *Omnia sua secum portat*, hee is somewhat a fooloſopher, for he carries all his possessions about him, for *terram dedit filijs hominum*, hee must needes then haue a large dwelling. I pray sir, giue him good words how ill-fauouredly soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue tendred towards him.

Ironia.

Profoumafia.

Thus much would I haue done, and more, long since to bee rid of him. His old master being dead, it is necessarie some place to be pestered with him, hee makes great choise of your housekeeping, if you can like to frame with him. Much more might be deliuered in the commendation of his worthinesse, but that I leaue to rehearse it, and now sir for your owne appetite, I leaue

to

to your contentment; Blame not me, but him that led me, and forth to an end. Commend me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may be worse (better) I would say. And so fare ye well, &c. *Prosanomasia.* *Metanoia.*

Of Epistles Consolatorie.
Chap. 17.

TIme it is now, I should leaue this last title of Epistles, as hauing thereof spoken already sufficiently, and giue my selfe to the deliuery of the next, which are Consolatorie, the effects whereof are to bée bestowed on such as are grieued, according to the waight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with so many, & so vnlooked-for causes of sorrow and griefe, as it many wayes néedeth to haue the remedy of comforts to be applied vnto it, yet the equality of all sorts of mindes not such as in one and the selfe-same degrée can accept and beare it: It shall therefore bée méete and conuenient, that in deuising to yéelde this swéete and gentle remedy to any troubled conceit, wée doe so moderate the matter, as that in the Discouery thereof, wée rather strike not to a farre greater impatience or extremitie of vnmeasurable sorrow then before, vpon vntimely thrusting forward, or ignorant pursuit of the same, séeing that the mindes of some, are of so high and incomprehensible stoutnesse, as they shun in themselues and account it a flauery to bée ouer-whelmed with woes. Others againe so rife and so abundant in tears, as the least shew of reprehension in them, induceth matter enough of continuall mourning: for which cause, wée will sort these matters of comfort, into thrée seuerall orders. The first whereof shall be at choise, plainely and simply as occasion serueth to comfort or perswade, measuring our common calamities by the rule of Iudges, séeing vnto a wise man, no one thing can returne cause of disquiet so much as the shroud of filthinesse and ignominious shame, neither can bée be hurt of any one without himselfe. These (the more sensible they are with whom wée deale, and of greater capacity) the more vehemently

hemently may we enforce by all sorts of forcible arguments or examples. The second of these must by insinuation be entred into, as supposing a person of a high and stately minde, and in a cause not common to be censured, the weightinesse of whose griefe, suppressed by a kinde of vnconquered fortitude, we would goe about to comfort. Wee may not with these deale as in a case of ordinary greife with the others, but rather by a more valuable meane, as who would say, it appearing to vs the inuincible valour wee see or hold to be reliant in their mindes shunning to be tainted with the least touch of sweltring greife, we doe offer our speeches or letteres to entertaine time with them, whose hearts wee know cannot yeelde to any forcible sting thereof. And now considering the great validity of their wisedome, and a minde in them so vnconquered by any stormes of Fortune, as is apparant, we can but encourage them stoutly to beare, what others as weakelings doe lie groueling vnder. In which we shall find greater cause to reioyce by the worthinesse of so goodly a minde, then otherwise be occasioned to grieue for their sorrowes. The third and last likewise must in another sort be conueyed, as finding the passionate and perplexed conceits of some, yet fresh bleeding vpon the heauie wound of their sorrowes, wee may not abruptly enter with them, into the iust occasion they haue to to be distempered, but rather for the lenifying of their griefes (for in sorrow also to be accompanied, breedeth often some comfort) seeme to take vpon vs one part of their euils, by declaration how grieuous for some especiall causes the same becommeth vnto vs, either for vertue or some other praiseable condition in the party, by occasion whereof, wee doe euen participate, as it were, with the griefes of them wee goe about to succour. For commonly it is giuen to vs to mislike such as dissent from our affections, and loue them againe, who make themselues partakers of our euils. It auaileth also very greatly sometimes to extenuate or lessen the cause of the griefe, either by the incertainty of things casuall, being in some respects subiect to frailty, or by the hope of short continuance, or by the necessity of the action which may not bee withstood, or by some comfort or expectation left to mittigate the same.

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The reputation also of wisedome, grauity, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great or vrgent as wée déeme it, the indurance of the thing to be a meane vnto vertue, and finally, the common lot and condition of all men, subiected vniuersally to mishap, to sorrow, griefe, sickenesse, disquiet, iniuries, wrongs, oppressions, and all kinds of euils, the generall recordation whereof, aboue many things that may be opposed, swaieth commonly ouer the passions of the minde, by a déepe regard of the vniuersality of the same, as that it soonest of all beateth downe the weight of all kinds of ill sorrowes and conceiuings whatsoeuer. Herein the quicke sentences and pithy sayings of Phylosophers may also be a great spurring, and finally, all possible arguments that may be, whereby men are any wayes perswaded or led to forget their euils. In this place it is principally to be obserued, that in ministring comfortable spéeches to the redresse of any mishaps, wée doe not by preferring of toies and sporting deuises, séeke to relieue them, for that albeit in times of pleasure, the humor of the party might in some sort, be therewith greatly delighted, yet in causes of such extremity, all persons for the most part, very hatefully doe endure the putting forwards thereof, as too-much impertinent to the heauinesse wherewith by sorrowfull remembrances, their mindes are commonly amated. But if the cause be light, then may it not be much amisse to vse some pleasant deliuerance to such a one, especially whose appetite standeth any thing towards the same, but this also in such louing, swéete, and gentle sort to be done, as that true comforts may séeme to be mingled with those conceited pleasures. Neither may wée in any case séeke in vauntting sort, to thrust into their priuate view, the present tranquillity and happinesse wherein our selues repose, the obiection whereof were too rusticall. For that as society in misery it selfe, leuefieth the force of the greatest griefes, so the opposition of anothers pleasure and frédome, is a corosiue or sting to the want of any one that is sequestred from the same. All these obseruations in causes Consolatorie are greatly to be regarded, whose vses being to be imployed according to their seuerall suppositions, I leaue to the

discretion of the writter in what sort he thinketh meete to haue these effectes performed.

An example Consolatorie of the first sort, wherein a Gentlewoman is comforted for the death of her Sonne.

Exordium GOod Mistresse P. I am sorry that my selfe must become the vnluckie Messenger of mine owne infortunity vnto you, and that in the fore-front of my letter is planted such extreame griefe as I cannot but extreamely bewaile, so often as I thinke of it. Neuer the lesse, knowing vnder what motions wee liue, and that aboue our reach ruleth one, vnder whose becke the mightiest doe stoope, and the greatest are made subiect, I must as my selfe, so likewise perswade you, to tolerate all such chances whatsoeuer, as falling from such absolute direction, to alter any one iot thereof is impossible, and to resist the same, fruitlesse and vtterly vnauaileable. The care of my selfe (albeit many doe know how much I tendred that I sigh for) is not so much, seeing by reason I am led to be assured of the necessity of our decay, as the motherly pitie I haue alwayes perswaded my selfe to be in you, and that I now already doe feare least forgetting the direct square of our certaine liuing, you will runne into such vntimely sorrowes, as with manifold teares will hardly be washed, and with innumerable sighes, will scarcely be wiped away. But what shall I rehearse vnto you a thing so sudden and vnlooked-for, as I protest by the heauenly maker, and ruler of all things, at the receipt of your last letters I neuer mistrusted or once looked for to haue happened? Your teares I see euen now a-waite what I will say, and loe, your imaginations doe already deeme the matter I must vtter. At least-wise if I should seeme further to dissemble the occasion of my griefe, (and by hiding the summe of all that may breede discontentment) to conceale what now I am inforced to vnfold vnto you, the discharged messenger returned vncompleate, would bewray the effects thereof before you. It is then your sonne, good M. P. whose want I am inforced to tolerate, and whose presence you must now henceforth determine vtterly to forbeare. Your last pledge in commanding him to be seene

Insinuatio.

liuing

liuing or dead, hath now returned his liuing to be discharged, and his earthly course vnlooked-for, to be couered with cinders. Had I thought it then (as by the Almighty I least misiusted it) and had you prepared to haue receiued him, as then before was required, you could not more sooner haue allured me his returning, then I am able now to performe him, at your present sending. He is commanded to another, that before did expect him, he is swallowed in the gulfe, that from the formost houre of his birth did hitherto awaite him. Now if you will say he was yoong *Allegoria.* and might haue liued, examples doe shew that yonger then hee haue died. If you will say, you loued him greatly, God by your *Antipophora* patience shall accept him the more worthily. If you will say, you are sorry for it in that he was vertuous, consider the world wherin he liued, that might haue made him more vicious. Finally, to answere euery obiection that by you may be affirmed, nothing herein can more fitly be auerred, then that in our life time we see daily before our eyes to happen. Know ye not, that all things doe by little and little grow into ripenesse, and forth-with by degrees fall into rottennes? Hath not God vnto euery thing after their greatest perfection, included such certaine limits, that by and by they seeme to be appropriate to their latest confusion? Is there any thing on earth so assured, that by vnstaied incertaintie is not continually guided? Among all fruits and blossomes *Erotema.* on the ground, are there not some that are sooner then others euen on their tender branches, as it were alreadie ripened, and others againe that by long lying are made rotten and mellow? All flowers spring not at one instant, nor all blossomes with one sole blast are scattered. To man is appointed his certaine bounds, vnto which to be attained, and beyond the which not to passe, is alreadie limited. Your Sonne as timely fruit, so timely ripened, and as fit for his season was as timely gathered. It was *Paradigma* necessarie by nature he should be perfected, and the perfection attained, by nature also hee was consequently to be deprived. Onely that his sickenesse was naturall, and that in the continuance thereof hee wanted no attendance, the credite of others as well as my selfe can testifie. If Physicke could haue saued him, if Syrrops, hot potions, or other necessaries would haue cured him, if teares and prayers might haue kept him, you had yet

infatie receiued him. He is dead, he is gone, wee must after
Assndeton. him. Of his first sickenesse he was whole, and perfectly recouered afterwards from the laundise, though somewhat weakened yet lastly deliuered. But the inward mouth that consumed him, would not be satisfied to liue, which with extreame gripes assailed him, that being not able any longer to continue, at the pleasure of God he died. It is your part therefore to be now recomforted, and therein with patience to referre your selfe to Gods determi-
Peroratio. nate pleasure and iudgement: to which intent I haue taken in hand this midnights labour, after the receipt of your letters, which were to be returned the next morning early, by reason whereof I can no way satisfie what you write for, neuertheless resting hereafter to my vttermost power to pleasure you, and recommending my selfe also to your wonted courtesie, I end this fourteeneth of Ianuarie, your carefull friend, &c.

An Epistle consolatorie of the same, wherein one is comforted in case of hard extremity.

Exordium. SEeing the instability of worldly chances is such as permitteth no one thing liuing to remaine stedfast, or in assured stay or certaine condition at all times to endure and continue? no maruaile then (good Sir) if your selfe being a mortall
Synonymia man, framed of the same earthly substance and quality, incident to terrene frailty, and natures imbecility, doe as other creatures, alike participate the suddaine euils, and daily alterations thereunto annexed: a proofe whereof resteth chiefly in your present state and being, then which no one thing may induce a more serious aduertisement, of the vile account and wretched contempt appropriate vnto your liuing. And albeit diuers are the calamities wherewith not onely your selfe, but sundry others
Epitheton. your louing friends carefull of your present mishap, and grieued to see the vncouth and bitter change whereinto you are happened, are continually afflicted, insomuch as there is not the stoniest and flintest minde of all that euer haue knowne you (your desperate vowed enemies onely excepted) but doe in some sort

or other, bewaile, and as it were grieue to ſee the vnacquainted yoke thereof, with ſuch extremity to be caſt vpon you, I cannot yet but greatly commend the inuincible *fortitude* of your high and noble minde, who by how much the more, the vehemencie of theſe ſorrowes are to you vnknowne, and therefore the more vnuſed, doe notwithſtanding by ſo much the leſſe permit the mightie power of the to rule or beare ſway ouer you, neglecting *Metanoia.* or (which is greater) deſpiſing the ſharpe pricking ſting therof, who by the deepe piercing force of the ſame, is wonted to gall the remembrance of many others, and (as it were by a forceleſſe contempt of ſuch validities) not onely not giue any token or ſigne at all in their vttermoſt practiſes, but ſeeme rather to triumph ouer the ſtrength that thereby they had wrought, and by an aduiſed, ſage and wonderful modeſtie and diſcretion, plainly *Auxeſis.* to extinguiſh and put from you the fury of the ſame. Manifoldly *Conceſſio.* I muſt confeſſe haue you hereby deſerued, and much more euil, by the wiſe and moderate entertainment of theſe troubles, hath to your aduerſaries bin tendred, who in nothing ſo much do reſt vnſatisfied, as that in ſubduing your body, they cannot alſo yoake & bring vnder, by whatſoeuer texremitie, the courage and ſtately progreſſion of your high and vnconquered minde. Wherin there is left in my opinion great cauſe of comfort euen in the very greateſt of your miſery vnto you, that in the conſtant indurance thereof, you haue power to puniſh them that would diſturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither may this that you *Heioſis.* ſuſtaine bee rightly tearmed miſerie, or ſuch a one as your ſelfe ſeeme to be accounted miſerable, whoſe minde in the very captiuitie inflicted vpon this your bodie is thus freed and accompa- *Etiologia.* nied with ſo ample and ſweetned libertie: For theſe kindes of troubles, as they are worldly, ſo haue they power alſo vpon the worldly parts of a man, and therein are cohibitions of all ſuch earthly delight, as ſauouring more vnto the ſatisfaction of a ſenſuall appetite, then conducing to the excellencie of the inward minde, doe breed that ordinarie reſtraint wherewith men mortally conceited, are for the moſt part troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherewith to be diſcontented, but onely to haue committed any thing

vile, wretched, or otherwise ill-beseeming the vertue and excellency wherewith the inward parts thereof are throughly indued. How many waies then are left vnto you to reioyce, vnto whose eyes the continuall thirst of vertue it selfe hath long since laid open the momentary pleasures of this world, the libertie whereof is vnto a worthy conceite a meere seruage, in whose fickle and transitorie affections repoſeth so slender assurance, & whose efficacies contemplate no other then vaine and foolish obiects: seeing that you haue thereby so well perceiued how much the instinct of a braue and delicate minde climbeth farre aboue the reach of the body, with a pleasant and vncontrouled liberty. These things (impugning I must needs say a corporall appetite) permit you not, for such losse of riches, possessions, children or friends to become passionate, or ouercome with extreame griefe, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuinced. For which cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time, the bitter sting may yet be repulsed, and that the lot that is fallen vnto you heerein, is no other but the common reward and hatefull disquiet of the world, wherein the most noble and worthy minds are commonly the most vehemently assaulted, and with deepest extremity by such kinde of meanes pursued.

Metaphor.

Epitheton.

The recordation whereof, may returne vnto you one principal and great occasion of comfort, in that by distinction of your worthinesse, though you be partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It doth not a little reioyce me to see that with such impregnable stoutnesse you doe so farre forth endeauour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a change I meane, and reuocation of wonted pleasures) you shall in the meane time giue greater glory to your actions, in not appearing for any worldly estate, riches, or contentment to be surprized in your imaginations. Praying the comfort of all comforts to bestow vpon you the dewe of his heauenly grace in assistance of your extremities, I take my leaue, this of, &c.

A

A Consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slaine in the warres.

ALbeit my selfe (hauing receiued the sorrowfull newes of the vntimely death of my deerest kinsman, and your deceased louing husband (was in the first hearing thereof so greatly troubled, as by reason of the griefe then presently conceiued for the same, my selfe vnhappily might seeme to neede that comfort, which now I goe about to bestow vpon others: Yet weighing in my minde the state wherein you stand, and being also informed with what great extreamitie you haue entertained the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembrance of the like care, wherewith hee principally entertained you, enforce my penne hereby to yeeld vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of griefe, could hitherto as yet be very hardly satisfied. It was deliuered vnto me by my brother F. B. that being now a Moneth or somewhat more passed, since by Letters out of H. the manner of your husbands death was vnto you reported, you immediately vpon the reading of the Letters grew into so great aboundance of teares, and to so wonderfull impatience, as hauing euer sithence continued the same, you will in no sort thereof be recomforted. Assuredly my good Cosen, I must needs conclude with your owne speeches, and the waight of your enterchangeable likings, that there is great cause left vnto you to become sorrowfull, as hauing lost the chiefe and principall iewell of all your worldly loue and liking, the fauoured Companion of all your pleasant and youthfull yeares, the entire comfort and solace of your pleasant happinesse, and such a one, who aboue all worlds or any earthly estimation at all, accounted, honoured, and entirely receiued and loued you: but that you haue so great and vrgent cause of extremity to continue with so hard impatience as you do, it befitteth not, it is vnnecessary, yet it is in my iudgement of al others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto

Exordium.

Metaphora

Narratio.

Paramologia.

Allegoria.

Synonymia.

Auxesis.

Asyndeton.

Etiologia.

the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there muſt be a meane therein, that the force thereof muſt bee limited, that the appearance beare ſhew of diſcretion. Doe we not all know I pray you, and are wit- *Synonymia.* neſſes that he was a mortall man, that as our ſelues he was borne, vnder the ſelfe-ſame condition, that he muſt once die, that hee had his time ſet, beyond which hee might not paſſe, and that God who gaue him life thus long to liue with you, hath now *Clymax.* called him againe from this earth to leaue you? Are we ignorant that nature compelleth the wife for her husband, the husband for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament: But followeth it not alſo therewith that the loſſe and want of them being laid downe by an immoueable neceſſitie; wee can by no meanes afterwards be in *Protema.* hope to reclaime them? What great folly doe we then commit in thus ſearching after the ghoſts of our deceaſed friends? Or what other thing doe we therein performe, but yeeld a plaine *Metaphora.* demonſtration, that our teares are to no other end, but to bewaile them, becauſe they were mortall? whom death could ne- *Meriſmus.* uer haue ſhunned without they had beene immortall. Are wee not eft-ſoones put in minde by the cómon caſualtie of all things, that there is nothing ſtable, that continually Kingdomes decay, Prouinces are ſhaken, Countries deſtroyed, Cities burned, townes waſted, people conſumed, and that it remaineth a thing ordinarie with vs, daily to be conuerſant in theſe euils, the loſſe of all, or either of which, (if they may be accounted euils) why then doe we giue our ſelues by vnmeaſurable griefe, to a per- *Dialyſis.* petuall continuance and renouation of thoſe euils? But you will hereunto alleage, that it is loue that inforceth you vnto the ſame, and that ſuch is the continuall remembrance you haue, *Erotema.* as you cannot forget him. Alas how fruitleſſe is this loue, and zealous remembrance in the deliuerance thereof? How farre ſequeſtred is the vehemencie of the ſame, from the ſearched recompence? Why learne wee not rather of the wiſeſt and worthieſt, how to mittigate the impatience of our owne imper- *Antitheſis.* fections? In whoſe precepts, examples and counſels, if the immoderate vſe or entertainement of any thing be forbidden, ſhall wee not then in this, aboue all others, bee chiefly repre-

reprehended, when we enforce our selues by continuall meditation of our losses to shed so many teares to no purpose? What if your Husband had not now dyed at this instant, he must, you know, haue dyed, hee could not alwaies haue liued. Yea, but hee died, you say vntimely: what call you vntimely, I pray you? If in respect of the force preuailing vpon him, whereby hee was slaine, you name it vntimely, then doe I grant vnto it: But if in regard of the time of his life you affirme it, I deny that the same may then be said vntimely. For why? hath not the eternall Creator of all things ordered by his diuine wisedome each matter to passe his course in sort to himselfe best beseeming and most pleasing? how can you then say that to be vntimely, which by his heauenly moderation was so appointed? Assure your selfe if he had then been at home with you he had also died, you could not haue preuented it, his houre was come, so was it determined, which way could he shun it? *Antipophora.* *Etiologia.* *Asyndeton.*

What then grieueth you in this action? Is it that he was slaine? Consider with your selfe it was in his Princes seruice, his death was thereby the more honourable, for in so doing hee died as a man, as a souldier, as a Gentleman. Yea, but you shall neuer, you say, see him more? True indeed, but what of that? Is his death now greater then his absence before? Yes forsooth it is indeed, and why? becausse you had hope then to see him againe, which by this meanes is taken away? Very well. You did then while he was liuing recomfort your selfe with hope; content your selfe now with necessitie, becausse it must needs be so, and you can no waies amend it. Is not this an end sufficient to determine all sorrowes? If you weepe, lament, cry out, and become grieued, requisite were it the same should returne to some end, that all your care, sorrow, griefe, lamentation, or what else should not appeare fruitlesse, that the intendment and determination thereof should be to some speciall purpose. See you then herein is no supply, the effects are bereft, the end taken away. Be not then so fond, as to bedew that with your teares, whereunto belongeth neither redresse nor meane of recouery. Who is hee that would be so mad, as to cry vnto him of whom hee might be assured neuer to obtaine remedie? By cunning Art, beasts we see, though they be most fierce, are tamed, a meane is found wherewith to *Antipophora.* *Auxesis.* *Antipophora* *Erotema.* *Synonymia.* *Brachiologia.* *Asyndeton.* *Epiphonema.* *Paradigma.*

breake

breake the Marble, the Adamant how hard soeuer it be, may by deuices be mollified: Onely death is of such force as no wayes can be conuinced.

At the least-wise, if neither of these arguments might moue you to suppresse your exceeding sorrowes, you must finally consider that we are Christians, and by the benefit of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly body of clay and filth, is a commutation to a sacred and heauenly progression, and that wee haue nothing left vnto vs, in all the trauailes, cares, disquiets, and heauie turmoiles of this wearisome liuing whereof to reioyce vs, but the expectation we haue of happinesse and euer-flourishing gladnesse. Suppose the Ghost of your husband were here present to see you in all this extremitie, what thinke you would he say? How much disordered, imagine you, would he thinke you to be in your affections?

Meriſmus. *Antithesis.* *Procatalepsis.*

And were it not that so many coasts had seuered him both by land and seas, peraduenture wearied with your bitter outcries in the conceited image and shape of death, you might in apparance heare him, in these like speeches accusing and rebuking such your distemperate actions, and with breathing spirit to cry out vnto you, saying: What is it you goe about? What meane you by teares to search out for a thing so irrecuperable? Why torment you your youthfull yeares with such vnprofitable, or rather, as I may call it, desperate kinde of mourning? Why with such vniust complaints accuse you Fortune, and so often doe appeale death and destinie of so hainous trespasse? Is it for that you enuie my happie state, so soone transported from this vntoward soile, to a more prosperous felicity? Thus credit me, and in this sort (were it possible he could speake to you) would hee accuse you, in which consideration were there not iust cause think you (of such intemperance) why you should be greatly ashamed? Beleeue me good Cousin, there is neither profit or liking at all, of this bitter continuance reaped, you haue already waded sufficiently in your teares, you haue mourned for him in earnest loue as beseemed a wife, it is now high time you be after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluity of coales increaseth rather heate then flame,

Prosopopœia. *Melancia.* *Erotema.* *Allegoria.*

flame, the ardencie of affection, with vehemencie sufficient may be expressed, though not by extremitie enforced. What should I say vnto you? You may not as other foolish creatures that are neither gouerned by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance *Paradigma.* (for euen in this extremitie of sorrow, is also planted a rare patterne of modestie) seek in such manner to demeane your selfe, as *Parenthesis* the lookers on may rather pittie you, by insight of your great discretion, then in this sort to torment your self by a needlesse supposition. Much more haue I considered with my selfe, whereby *Peroratio.* to satisfie my grieued imaginations, in which being recomforted, and reposed in my secret thoughts, I haue deemed it necessarie hereby to impart the same vnto you, beseeching that as well in regard of your selfe, as the little pleasure your friends haue to behold you in this strange kinde of perplexitie, you will enioy the fruits thereof with such sufficient contentment and satisfaction as very heartily I doe wish vnto you. And euen so tendring my selfe in all things to your courteous and gentle vsage, I doe heartily bid you farewell. S. this of, &c.

TOuching these Consolatorie Epistles, it is to be intended, that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parents, goods, or friends, in times of imprisonment, slander, persecution, sicknesse, in miserable old age, or plagued by disobedience, in ill successe of mariages, in pouerty, and finally in whatsoeuer griefe of minde, trouble, or aduersitie. In each of all which is, as I said before, vsed a great efficacy of perswasion for the mittigation of the same, by laying the troubles and vncertaine state of the world, with innumerable euils annexed to the turning wheele thereof, the communitie of the mischiefe to all, who though not with the selfe same, yet in some sort or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein we line, the inexitable force of that which is befallen vs, which because wee are worldlings must needes in like sort betide vs, how neere thereby we may be drawne in contempt of earthly vanities, the inticing baites whereof are enuenomed with so many and sharpe poysons, that troubles are sent

vnto

vnto vs from God, to call vs thereby home vnto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to be his children, that by patient sufferance, and entertainment of our harmes, wee doe nearest approach vnto him, who being in humane shape on earth, conuersing with men, was persecuted, slandered, toke vpon him the most despised estate of pouerty, and by cruell death was constrained, that they who are cloyed with most abundance, haue therefore the greater charge laide vpon their neckes, and that no one then they are nearest to destruction, the height of whose estate oftentimes occasioneth their vntimely deaths: finally, that it were bootelesse to striue against their forces, in that we thereby seeme ignorant of Gods pleasure and ordinance, who working all things vnto the best, knoweth perchance the punishment to be most fittest for vs wherewith if we were not entangled, we might happily forget him, and become careleſſe regarders of his high and mighty excellency. So and in such manner may wee wade in these actions, whereof hauing now deliuered sufficient, we will adde hereunto one example more, and therewith of this title conclude.

An Example Consolatorie, pleasantly written to one, who had buried his old wife.

THE posting newes hitherward of the late decease of my good old Mistris your wife, hath made me in the very going away of mine ague fit, to straine my selfe to greete you by these Letters. In the inditing whereof, I many times prayed in my thoughts that I were as readily deliuered of this my tertian feuer, as your selfe are in mine opinion deliuered by such meanes of a hatefull and very foule encombrance. I doubt not sir, but you doe now take the matter heauily, being thereby dispossessed as you are of such an intollerable delight, as wherewith you were continually cloyed by the nightly embracements of so vnweldie a carkase. I haue, I must confesse, very seldome knowne you for any thing to mourne, neuertheleſſe, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherin I meane to consecrate all the teares

you

you shed for that accident to *Berecynthia* the Beldame of the Gods, as a relique of your great kindship and courtesie.

Beleeue me T. I am sorrie that mine ague hath not left me, and that I am not now in Lond. with thee, were it but to view thy lookes and manly behauiour, after so hard a bickering and incounter, wherein thou was bereft a heart of gold so daintie as I promise thee to some graue sober fellow, might haue become prety conceited, and a very sweet piggs-ny. Well T. thou must needs lose her, *ferendum est quod mutari non possit*: be not sad, I pray thee, we will finde out a better match wherewith to delight thee. Thou must consider that it is requisite that all things should be done with indifferencie, shee hath left a thousand pound in goods, and a C. markes by yeare vnto thee, let that content thee. What though shee was not married a moneth to thee, thou must be a patient man, her long continuance with so much wealth might peraduenture haue glutted thee. The gods haue become more fauourable to thy young yeares, then thy selfe doest consider of. She might I know haue liued longer time for age, (for fourescore yeares old I grant is nothing) the woman also in very good plight too, by S. Margery: but what of that? wee must, as I said before, beare with necessity. I pray God thou beest not ouercome with sorrow, but thou maist take it quietly. There be men in the world that are so careless of their fortune, and so very fooles in their wishing, as they could content themselues greatly to be in the like predicament with thee: but thou I assure my selfe art of a cleane contrary opinion, sweare no more good T. I am perswaded alone that vtterly discontenteth thee. But heare'st thou? play not the mad man for all that, I will rather comfort thee my selfe, then that thou shouldest dye for sorrow.

One thing greatly misliketh me, I heard say thou tookest an oath vpon her death-bed neuer to marry againe? See how loue may leade men? Good God it is strange. I promise thee I could hardly be perswaded thou didst so, without I should heare thee sweare it. Be not so foolish good Boy, remember thy selfe, and thinke on the Philosophers words: *Non nobis solum nati sumus*. Thou maist haue a wise man, and become the father of nine children perchance ere thou die. Forsweare thou nothing

good

good T. but building of Monasteries and entring into Religion, for these my selfe dare vndertake thou neuer wilt, nor meanest to doe. I would faine talke longer with thee, but I am wearie, and therefore intend to leaue the expectation of the rest, till I fortune to see thee. Farewell, (as otherwise thou canst not choose) hauing neither old wife nor feuer, wherewith to encomber thee. At S. this of, &c.

WHat answere may be returned to all or any of these Letters, is to be expected according to the griefe or present condition of the party. The efficacie of the one whereof may be such, as endureth small arguing, and the inclination of the other so simple, as beareth with whatsoeuer may sound vnto them comforting. But for because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe for this one forme, the generalitie whereof may be inferred to the circumstances of any other. A Letter Responsorie therefore vnto any of these Epistles, should in the generall parts thereof containe (as seemeth mee) a Remuneration or friendly acceptance of their good wils, that so haue beene imployed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wisedome, learning, fauour, care or liking of him that so writeth, and therein also the good effects the same hath wrought, if some things (that may be alledged) did not impugne it, shewing his counsell is farre lesse vehement then our euill, and therefore swateth not in respect thereof, in our mindes, so much as it might haue done with many others. In conclusion, that wee acknowledge neuertheleslie his great discretion therein, and that deserued account of his trauell. Each of which places, how they are to be distributed appeareth in the example following.

A Letter Responsorie to be conferred to an Epistle Consolatorie.

GOod brother, I haue receiued your kinde Letters, wherein carefully, discreetly, and effectually, haue endeuoured to minister sundrie comforts to my diseased minde, in all which I confesse

confeſſe you haue deale with me as appertaineth vnto a faithful, courteous and louing brother, whereunto as much as poſſibly may be expected, I yeelde my ſelfe vnto you for the ſame moſt bounden and aſſured. Neither will I wrong you ſo much as to denie that in peruſing the contents thereof, I was not ſometimes by the force of your arguments a little withdrawne from the deep conſideration and hard ſuppoſe of my preſent euils, but entring againe into mine owne eſtate, and finding how mightily the ſhew of my forward miſhaps ſwaieth ouer my maſtred ſpirits, I doe imagine the greatneſſe of my loſſe to be ſo much, as in compariſon whereof, whatſoeuer you haue deliuered either in the mitigation, or qualifying of my harmes, ſeemeth farre leſſe in quantitie, then the ſmalleſt that may be conceiued of all mine euils. Folly were it for me to thinke, or you to beleeue, that the penſiue imagination of a thing ſo neere, as whereupon concerned erſt the ſumme of all my ioyes, pleaſures and happineſſe, could with the vehemencie of a few ſpeeches (more of zeale then equitie deliuered) be ſuddenly remoued. But (as hath the adage) *Omnes quum valemus recta conſilia ægrotis damus*: For counſell is plentifull in euery one whoſe conceits by freedome are exempted from any paſſion at all. Take it not ſo good brother, that I thinke you not for me (as wel as my ſelfe) to be a partaker of my griefe, for I know it well you are, but yet the one *Antitheſis.* proceedeth of charineſſe, the other of extremitie, you in pittie of my ſorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what preſently I feele to be forcible vpon me, yet feare I the worſt, but will giue my ſelfe notwithſtanding as much as in me lieth, to the practiſe of your counſels. How euer the caſe ſtandeth, I muſt acknowledge, that very weightily you haue deale concerning me, and for the ſame will neuer ceaſe to thanke you. Fare ye well, this of, &c.

Of Epiſtles Monitorie and reprehenſorie. *Chap.* 18.

IN this place wee will conclude our Epiſtles Conſolatorie, and paſſe out of the ſame title to the next thereof, which are Monitorie and Reprehenſorie. The one part thereof being Monitorie,

nitory, conſiſteth in forewarning to the vnexperienced ſuch matters as he knoweth not, in ſuch ſort as if there-with he ſhould be throughly acquainted: the other, in ſkilfull explaining the offence of a thing faultie, which ſtandeth vpon to be reformed. And in ſo much as there be few men that gladly like to be ſuppoſed ouer-much faultie, or loue much to be rebuked for the greatnes of their errors, the order therefore of theſe monitory, in ſetting forth what may be counted offenſiue, ſhall not accuſe, but admoniſh from the greatneſſe or ſmalnes of the ſame, qualifying the bitternes of reprehenſion with a certaine manner of praiſe, how euer deſert doe affoord to the furtherance thereof. For in a gentle condition of minde, not altogether bent vnto euill, to ſuppoſe that the greater part is the better inclined, and it alſo in ſome good meaſure to commend, bredeth no ſmall incouragement to doe well, he to whom the admonition falleth, hauing meane thereby to thinke that his behauiour is not ſo far ouergrowne, but that preſumption of his Vertues doe yet ſway in mens opinions, or at the leaſt wiſe imagining that men are ignorant altogether of that, whereof they ſeeme to take no notice at all, hee will ſtudie the rather to hearken to ſuch wholeſome directions, and accordingly to reforme his manners thereunto betimes. And verily (as you haue before in the examples Diſſwaſorie) ſo in this alſo it would not be amiſſe where we ſee an offence but new beginning, to induce many good conditions of the party, to be oppoſed againſt the ſame, and to lay before him, how ill-ſounding it would be to the true commendation of the other, to be touched therewith. Or otherwiſe where we ſee an inclination (though no matter in action) to euill, to ſay, that not for that wee ſee him ſpotted with ſuch offences, wee doe warne him from their fores, but to the intent he may thereby the better be inſtructed, in the vilneſſe and diſcommended parts of the ſame, or that becauſe we are for the moſt part led away and eaſily ſliding into euill, wee ſet before his eyes therein, the hazard and inconuenience of ſuch euill. Now if the matter be ſo far forward, as we finde it a plaine and open imperfection in him to whom we write, let vs then conſider the weight or inualidite of the action, which being too monſtrous or notorious, it then needeth not admonition, but ſharpe reprehenſion,

and

and is thereby ſecluded from the parts hereof, but not being intolerable in his age or eſtate, in whom the ſame is found, then ſhall we not aggrauate, but extenuate the apparance thereof, ſhewing that it is a thing common for men to fall, chiefly young men, who by the furious ſting of their youth, and want they haue of aged experience, are haſtily led thereunto: but yet there-withall how many wayes neceſſary it is, that he be withdrawne from the ſame, leſt happily the long intertainment giuen to a fault, make it ſeeme a great offence, and conſequently he be thereby led into farre more dangerous euils. Hereupon may we manifeſt vnto him our loue and tender care we haue ouer him, compelling vs for ſuch cauſe to forwarne him, declaring that our ſelues falling into the like errours, would be glad at his hand to finde the like, if the ſkill and experience of the party might ſo much performe. Another kinde of admonithment or reprehenſion there is alſo, when men deale with thoſe who are highly before them in account, vnto whom either eminent danger or occaſion of great hate or miſlike purſuing the ſame, forbiddeth in expreſſe manner to vſe any tearmes, inſomuch as their eſtate (being peraduenture loftie, and of power to command or ſway ouer vs) will not admit by writting to intermeddle with their actions, and yet happily by reaſon of ſome hard dealings offered vnto vs, or our friends, might ſeeme much to preuaile in one ſort or other to giue them notice of it, whereby to auoide (if it be poſſible) the expected vehemency and intolerable ſupport of the ſame. With ſuch men to deale, behoueth, if at leaſt-wiſe we be compelled thereunto, to make a recitall of many vertues, ſuch as might be commendable and beautifying vnto ſo great eſtate and authority, and there withall ſet forth the worthineſſe to the vttermoſt of that we wiſh to be in him planted: and ſainedly alſo we may ſuppoſe thoſe Vertues to be inſinuate in his perſon, and how much they are furthering to his name and reputation, by occaſion of which, we may in the contrary haue meane to lay open all thoſe vices, the inſupportable burthen, vilenеſſe, and execrable hatefulneſſe, or what bad purpoſe ſoeuer is in them concluded, & ſhew how much they impugne the ſtate, rule, or authority of any one, what blemiſh they caſt vpon him in whom they

are frequented, how they destroy the good parts for which men mighty and gracious haue desired to be commended, the conceit whereof may be with such facility and excellency carried, as that he to whom was writte, shall with some insight thereinto, receiue a speciall view of his owne faultinesse, yea, and by the couertnesse of the same, may also participate within his owne imaginations, the particular loue and hate generally attributed to either of both, wherein what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ought to be refused or followed, which manner of writing performed to such end and example, without shame and blushing at all, each one may lawfully vse, otherwise palpably to affirme, those vertues and praises to be in a man in whose actions (becomming most notorious in all kinde of apparance) no one thing is to be found so plentifull as very wickednesse it selfe, this were a flattery most detestable, and of all others most filthy, to be in any writer receiued: yet such kinde of admonishment or reprehension as is before recited, is prettily alledged to haue bin vsed by a certaine poore man, who neighbouring nere vnto one worshipfull and of great account in calling, but therewith more practising with vehemency, then honestly vsing his knowledge of the lawes, had sustained a mishap by an Oxe of the Gentlemans, who being a fierce beast, had goared a Cowe of the poore mans. The poore man hauing receiued wrong, and doubting how to haue recompence, by reason that the Gentleman was of as noted authority as knowne hardnesse, and to whom expressly he durst not complaine of the iniury, deuised yet this subtility wherewith to entrap him. He commeth to this great mans house, and being brought to his presence, Sir (said he) I am come to deliuer vnto your Worp. who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to be respected, and for which in my opinion there ought to be made a recompence. An Oxe of mine being a naughty beast through the default of mine owne fence hath goared a Cow of your Worships, which is now lost and dead by the mishap thereof. Hault thou so, said this great man, by my faith thou must then pay for her. And good reason too, said the poore neighbour, for it was a wilfull offence: but

but and if it please your worship, I mistake mine arrand, for in truth, it is your Oxe that by default of your owne fence hath entred my ground, and goared my Cow. Oh then (quoth the other) the case is altered, wee will talke thereof at some more leasure hereafter. Now howbeit the poore man happely departed without recompence, yet at the least by this pretty deuise he made the Gentleman to understand his fault, and so farre as he best might, did both admonish and reprehend his owne hard and iniurious dealing by so witty a conclusion: for had he not thus gone about the bush, it is like he had not only béen frustrate of recompence, but also voide of any sentence at all of wrong, which by this handling the matter, was by the Gentlemans selfe, clearely on his part adiudged. Infinite sorts of these, as well in the wise sayings of Phylosophers, as in other written histories are extant, which for breuity I omit and leaue to the destrous thereof, for their better satisfaction, and hence will procéede to the examples of these two seuerall sorts of Epistles.

An example Monitorie concerning a stayed and well gouerned life.

THe execrable force of mischieuous euill, is such, and the maleuolent disposition of the heauens to some people so great, as that hauing once throughly planted the fatall sting thereof in the mindes of many, it seemeth they be created to none other end, but onely by daring to perpetrate whatsoeuer matter of villany commeth in their mindes, to purchase to themselues with the determination of a shamelesse life, the limited reward of a shamelesse and ignominious death: This inchanted course, perceiuing in these dangerous times how much it hath bewitched the estate of the whole world, and considering with my selfe, that by reason of your fathers late decease, you being a greene youth, voide of experience, bent to the triall of all companies, richly possessed, and wealthily endued, are now left into your owne hands, and thereby deliuered from the plausible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, carelesse and vncontrouled *Exordium.*

 liberty,

liberty, hath moued me in respect of the care that euer I erst had of you, being yet but a childe, and in assured testimony of the memory, I haue otherwise protested to the ghost of your deceased louing Parents, to admonish you of some few things, for the order and conuersation of your liuing, being a course so important as that in the admittance and exercise thereof, cannot but consist the scope and after fruition of all your happinesse, and benefit whatsoeuer.

Paradigma. And first of all, will I call vnto your remembrance, that being the sonne of so vertuous a father as you are, how greatly it importeth vnto your estate to be well gouerned, that as well the precedent vertues, as ancient possessions of your ancestour, may in your person be reliant, that of your deceased Parent (as well as in corporall shape and fauour) you beare (in minde) the very true image and portraiture, that you stand not more in your actions vpon the glorious name or title of a Gentleman, then of the very true and worthy conditions and behauiours, that rightly doe produce and make a Gentleman. And albeit I finde no great apparant cause (your youthfull head and vnstayed state of head-strong liberty onely excepted) that may induce any argument or supposall to the contrary, but that you are of such and so worthy regard, as that in your life & conuersation, you deeply enough do conceiue of all or any part of these instructions or admonishments, which I now goe about to offer and preferre vnto you, yet knowing how many, and how sundry are the cuils wherewith our morall state is endangered, how diuers are the motions to wickednes, & how many wayes we are ready to fall into the crooked paths of the same, I could not but warne you, that comming euen now into the middest of the world, as you doe, you shall finde sundry baits and allurements, drawing you into the worst & most vilest parts thereof, that vnlesse you were directly gouerned with the right rule and squate of an honest and sober life, twenty to one you would not onely fall very deepely into the inconueniences thereof, but (without great and vnexpected matter leading you to the contrary) be drowned and ouerwhelmed in the gulfe thereof for euer.

You must call to minde, that liuing in a place so ordinarily frequented as is the City, wherein you are, and being in fellow-

ship

ſhip with ſo many and diuers ſorts of men as you now be, conuerſing alſo with the innumerable multitudes of perſons of all eſtates, conditions and faculties, as you doe, it is no difficult thing for a yong youth of your birth and quality to be led into lewdnes, of a wanton to become diſſolute, of a ſpender, to be made a conſumer, or of a towardly Gentleman, to be framed to an vntowardly companion. Much may the euill example of ſome lewdly giuen, conduce hereunto, making you to beleeue, that to become a roiſter is credit: to become a ſwearer, valiant: to ſhew your ſelfe a waſter, liberall: to be a drunkard, is fellowſhip: to maintaine rake-hels, is bounty: to become fantaſtical, is youthfull: and to be an vnthrift is to be counted gentle. But better entring into theſe things, then by common aduiſement men in your caſe ordinarily doe, it ſhal appeare contrariwiſe, that in gaining of credit you are to become modeſt & diſcreetly behaued: in being noted to be valiant, you ought to be a ſupporter of honour: ſhewing your ſelfe liberall, it ſhall bee in rewarding the good: in maintaining of fellowſhip, you ſhall vſe ſobriety: in being bountifull, you ſhall remunerate ſeruices: in manifeſtation of your youth, you ſhall entertain honeſt pleaſures: and in being gentle, ſhew your ſelfe therewithall frugall. *Monitio.*

The Aſſe goeth out in the morning to carry burthens, and in the euening receiueth his prouender for aduantage. The Oxe grazeth all day in the paſture, and at night is carried to the butchers ſtall: their reward is their feeding, and the contentment they require is onely to fill their bellies: behoueth that men alſo who from beaſts are ſequeſtred by many degrees of reaſon, ſhould of their continuance and finall determination liue a like careleſſe? No verily, it is too much vnſeemely. Such illuſions as theſe, are not fit for a man, who by the nobility of his creation was ordained to ſway ouer, and not to become ſubiect to ſuch vilitie. You now being at your owne choiſe and liberty, muſt be warie and giue great diligent aduertiſement to all your waies, you muſt eſchew and auoide not onely the very euils themſelues, but alſo all occaſions inducing or partaking with thoſe euils, you muſt imagine, that to be in all things temperate and diſcreete, doth ſolely argue a reputation to be within you: ſhun vice as you would doe a ſerpent, flie wicked company as a peſtilent *Parimia.* *Antitheſis.* *Antipopha-ra.*

lent infection, doe alwaies things worthy your ſelfe, affect not ſo much the vaine-glorious title of praiſe, as deſire how and in
Parimia. what ſort to deſerue and winne praiſe. Eſteeme nothing ſo precious as time, abandon ſloath, and in all your ſociety (as neere as may be) accompany with the beſt. Conſider that ſuch as is the tree, ſuch is the fruit, who toucheth pitch muſt needs be defiled. With the good, thou ſhalt be made good, and with the euill thou ſhalt be peruerted. Thinke none ſo great an enemy, as he
Peroratio. that miſleadeth you. Miſdeeme no man willingly, and giue occaſion to all men to iudge of you indifferently. Theſe counſels (fore-warnings of your ruine or happines) if aduiſedly you will hearken vnto, and faithfully lay vp among your chiefeſt ſecrets, it ſhall no waies repent you to haue bin admoniſhed, nor diſcontent me in this ſort ſo much to haue counſelled you, in that purſuing the effects hereof, you ſhall become ſuch as I wiſh you, and your carefull father if he had liued would haue bin glad to haue ſeene you. The Almighty guider and moderator of all our actions, bleſſe & keep you. Farewell, from my houſe at D. this of, &c.

Another Epiſtle Monitorie, touching the reformation of a Couetous life.

Erotema. ALbeit good brother, I know the matter of my writing will become offenſiue vnto you, and that I am not ignorant what heauy aduerſaries you haue, that daily doe goe about to ſuppreſſe the ſound and faithfull aduiſe of thoſe, who without flattery doe wiſh heartily well vnto you, and ſtudiouſly are buſied at all times for and towards your good. Such neuertheleſſe is the loue and duty that I owe you, as ſeeing you in ſo great an errour as you are ouer-whelmed in, I cannot in reſpect of our brotherly affection, but I muſt needs warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt not onely the world will cry out againſt you, but God
Metonimia alſo in high diſpleaſure will be angry with you. Truely for mine
Narratio. owne part I am aſhamed, and alſo it greatly grieueth me euery where to heare of this extreame couetouſneſſe and hard dealings, by you vſed towards your poore tenants, and other the inhabitants about you, who notwithſtanding that GOD hath

hath aboundantly bleſſed you with riches more then ſufficient, you be yet ſo miſerably bent vnto the world, as you care not by what diſtrict and ſeuere handling you doe attaine vnto your wealth, onely ſo you haue it, or can come by it. Alas, what cries doe you procure againſt you of the poore and wretched people, who being plagued with the hard yoke you lay vpon them, are not able of themſelues to redreſſe, but onely doe pray to God that he will for them reuenge it? The matter is too hatefull, and ſo great is the oppreſſion and wrong thereby offered, as it cannot continue. Might my words become of waight vnto you, I would wiſh you to leaue it, and if not for my ſake, or in regard of your owne credit thereby ſo greatly blemiſhed and impaired, and your good name and fame viterly by ſuch meanes obſcured and defaced, yet for Gods ſake, who commandeth charity and right to all men, who willeth that we doe to euery one as we would be done vnto, who forbiddeth by ſuch execrable lucre to heape to our ſelues ſo vniuſt and filthy gaine, you will refraine it, reforme it, and amend it. In truth you doe not know how much euill thereby you procure vnto your ſelfe: the blinde deſire you haue to heape vp riches will not permit you to ſee, what rancour, miſchiefe, impiety, terrour and dread, you crowde ſo neere together, the little care you haue of the world to come, ſo quencheth your affections, as you haue not power to behold the enormitie wherein you are ſo vehemently tranſported. For ſhame abſtaine and become not the common obloquie of all men, be not you the man alone whom ſo many ſhall curſe, and all men for the moſt part cry vengeance vpon. Otherwiſe, if by no admonition you will relent, aſſure your ſelfe, God who is the righter of wrongs, will in moſt ſeuere manner compell you vnto it, and in the end by great rigour puniſh you for it. It little liketh me that herein ſo iuſt cauſe remaineth, as whereby I am forced in this ſort to argue with you, in which action the nature of a brother may giue you to vnderſtand in what ſort I admoniſh you, and with what louing care I retaine you: the conſideration of which hath moued me (as my ſelfe would wiſh in the like of whatſoeuer I ſhould haue erred, to be dealt withall by you) to account the

Ecphonefis.

Meriſmus.

Aſyndeton.

Brachiologia.

Metonimia

Peroratio.

Sententia.

the ſweet rebukes of a friend to be farre more profitable then the diſſembling glozes of a cruell and bitter enemy, to which end whatſoeuer I haue ſaid, may in like manner be conceiued by you. Farewell. L. this of &c.

An Epiſtle Monitorie to a father, touching the lewd and ill-demeanour of his Sonne.

Exordium. *Allegoria.* THough it ſeeme an approoued folly to caſt pearles before Swine, or to offer a golden ſaddle to an aſſes backe: yet (not that I thinke either the Sowe worthy of the pearles, or the Aſſe fit for the ſaddle) I haue written vnto you, the one cauſe, to manifeſt vnto you the vile and bad parts of your ſon, wherof you will take no notice, and of which this letter heerein incloſed ſhall beare ſufficient teſtimony: the other for charities ſake, to admoniſh you which are his father, that by your timely looking to thoſe matters, you may winde him from that, which by ſmall ſufferance will breede your woe, and his irrecuperable deſtruction. *Narratio.* I haue vnderſtood that hauing beene found heeretofore in the like pilfering with two Maſters that he ſerued, and the ſecret information thereof being brought to your eares, you miſliked his courteſie that told you, iuſtifying the matter to bee falſe that was deliuered you, and not ſo much as examining the action, (which a good father would haue done by all manner of induſtry) you allowed your ſonne for honeſt, and affirmed that it was vnpoſſible he ſhould enter into any ſuch theeuery. If I ſee the childe of ſuch a father come to an euill end, I will not maruell at all, ſeeing that beſides the ordinary inclinations already graffed in his yong yeares, his parents are content by winking at it to giue him furtherance, and in a manner to affirme it ſhall ſo be, in ſo much as thereby ſeemeth, the ſonne hath ſworne he will neuer liue honeſtly, and the father hath promiſed that he *Antitheſis.* will ſet him forward to *Tyburne* for his villany. Is it reaſon that men (of zeale and conſcience) ſhould goe about to pitty their *Erotema.* misfortunes, who haue proteſted neuer by compaſſion to preuent in themſelues the iuſt and appropriate reward of their *Aporia,* owne euils? What ſhall I ſay to the vnhappy father of ſuch a ſon? or rather vnhappy childe of ſuch a father, whether ſhall I forewarne

warne him or you, the purpoſing, the other animating, to what vnto each of you in the end muſt become a particular deſolation? Truly theſe things will not continue, they cannot long hold. Well (not in reſpect that either of you deſerued ſo much at my hands) but for pities ſake, I am content to beare with your infirmities, and (ſo you will not vrge me to your owne harmes, by your courteous, though not ſo much as honeſt vſage, for honeſty willeth I ſhould haue mine owne againe. or recompence) will part with my loſſes: but yet therewithall warne you (to which end I haue written this letter) that you preuent your miſchiefes betimes, you doe conſider the ſucceſſe of your owne harme. So long the pot goeth to the Riuer, that at laſt it commeth broken home: euery man will not deale with you as I doe. It cannot be, but you muſt needs know, nay rather be a partaker of your ſonnes euils, how euer you diſſemble with the world, and face out the matter before people. Take heede, I ſay, God when he ſtriketh, ſmiteth home, you will elſe repent it, for it will none otherwiſe be. Becauſe I haue yet ſome hope, that by driuing into your conceit the enormity hereof, and diſcouering the packe which you ſaid was lockt vp from your ſeeing, that at the leaſt-wiſe for the feare of God, and to ſaue him from the gallowes, you will endeuour to chaſtiſe him. I haue ſent this bearer, who can informe you of the truth, time, and place, of that which you goe about to ſhrowd vp ſo couertly, and if afterwards you will not bridle him, I proteſt his ſhameleſſe forehead muſt be corrected by iuſtice, & the laws muſt further paſſe vpon him. Surely not for enuy of the perſon, but for the ſhameleſſe brow he beareth, as one that had done no offence, to prouoke me by euill vſage to blaze his faults, that otherwiſe by good counſell would haue couered them: I thinke it a deed meritorious to haue him puniſhed: if you haue a deſire as a father to cheriſh him, haue a regard as a friend betimes to correct him, otherwiſe you ſhall ſooner ſee him come to ſhame, then any wayes climbe vnto credit. But for ought that I can heare, both father and mother are ſo addicted to the bolſtring of his doings, as that it ſeemeth they haue already vowed their infamy to the world, and his life to the gallowes: good counſell may doe much, and though in taſte

Prolepſis. *Oriſmus.* *Parimia.* *Metaneia.* *Sententia.* *Allegoria.* *Metonimia* *Antitheſis.* *Peroratio.*

I ſeeme

I ſeeme a bitter enemy, the proofe in triall ſhall be better then of a fawning friend.

An example reprehenſorie, wherein a man of wealth ſufficient, is reprehended for marriage of his daughter, to the riches of an old wealthy Miſer.

Exordium. SIr, I am not a little grieued for the loue I owe you, to ſee that in theſe ripe yeares of yours, wherein men commonly are fraught with diſcretion, you neuertheleſſe doe very indiſcreetly
Metonimia goe about to compaſſe a matter ſo repugnant to reaſon, or any manner of conſiderate and ſage aduiſement, as whereas the world can but wonder, and whereof all that know you or by any
Propoſitio. meanes may vnderſtand of the match, will no queſtion greatly
Metaphora. accuſe, and for euer condemne you. It is deliuered with vs here for certaine, that you are intended (vpon the doting affection of a miſerable old man, your neighbour, whoſe yeares are as well fraught with diſeaſes, and his manacled and benummed olde ioynts with imperfections, as his barred coffers with coine) to marry vnto him my Neece, your yongeſt daughter, vpon a ſudden, and that to the furtherance thereof, you offered to contribute of your own ſtore a reaſonable & ſufficient portion. Truſt me when I heard it at firſt, I deemed it as a counterfeit ieſt, thinking that the man whom I ſo well knew before time, could not
Antitheſis. on a ſudden become ſuch a paragon, as wheron a maiden of her feature, youth, accompliſhment and fauour, could ſo quickly become enamoured; neither thought I, that howſoeuer the dotage of the old man ſtood as a conceit to ſmile at, that you for your part would ſo much as vouchſafe to hearken to it, eſpecially at any time ſo ſeriouſly to ſpeak of it, much leſſe to open your purſe
Auxeſis. to become a purchaſer of it, or conſtraint at all to enforce her fauours, to giue ſigne or token any wayes to it.

Ecphoneſis. Alas ſir, was there no one thing more wherein beſides you
Synonymia. could ouer-ſhoot your ſelfe, but onely in ſo bad a purpoſe, an action ſo vnhoneſt, an intendment ſo vile, a matter ſo much impug-
Emphaſis. ning nature, as that the very earth, or hell it ſelfe, could not belch out againſt the faire Virgine, ſo huge and ſo intollerable a miſchiefe,

chiefe, to match I ſay, the matchleſſe fauour of ſo yong and daintie a peece, to the filthie, tawnie, deformed and vnſeemely hue of ſo wretched and ill-fauoured a creature? What nature is this, to worke vnto her whom of your owne fleſh you haue engendred, whom ſo long you haue nouriſhed, whom to ſuch and ſo many perfections you haue trained: vpon a ſudden; nay, euen in one moment, ſo manifeſt an occaſion to caſt her away, not yeelding vnto her heauie cenſure, ſo great a benefit as death, but ten thouſand griefes, the leaſt of all which is worſe then any death that may be, wherein comfortleſſe ſhe may complaine, grieue, and bemoane her ſelfe without any reliefe at all, but by the precious price and hazard of her owne ſoule. *Prosonomasia.* *Amitheſis.* *Synonymia.* *Metanoia.* *Hyperbole.*

How vnequally doe you deale herein, to render vnto her being ſcarce ſixteene yeares of age, a husband enfeebled by foureſcore yeeres and vpward, whoſe toes are ſwolne with the gowt, and legges conſumed with the dropſie, whoſe leane carkaſe beareth no apparance but of old ſcars, and ſtifned limmes become vnweldie ſupporters of his pined corps, whom furres muſt fence from the leaſt blaſt of cold, and dew of nappie Ale cheriſh with warme fires, whoſe night-cap carryeth more ſtore of heate, then all his bodie doth of agilitie or ſtrength, and noſe farre more fruitfull then ſauourie, with diſtilling drops downe trilling from thence in the freſheſt ſpring of the iollieſt ſeaſons maketh ill-fauoured refections? What wrong doe you tender the poore maiden therein? How vnworthie and farre ill-beſeeming is the ſame to her, who hath ſuch a father, and apparantly ſhall be knowne to be ſuch a mans daughter? ſhall you not therein be noted of great folly, will not all men laugh at it, pittie it, cry ſhame of it, and her ſelfe poore ſoule pray to God to reuenge it. *Antitheſis.* *Hypotipoſis.* *Metaphora.* *Antiphraſis.* *Antiphraſis* *Erotema.* *Aſyndeton.*

It is too much intollerable, beleeue me, that you ſhould endeuour in this ſort by colour of your fatherly authority to conſtraine her, whom (albeit ſhee is your owne childe) yet may you not ſo forcibly compell vnto ſo vnnaturall an extremity: Conſider with your ſelfe how grieuous the thing you goe about to compaſſe, may returne vnto her: and whereas liking & choiſe is of all other things in caſe of marriage to be accounted moſt deareſt, you not onely againſt her will, doe endeuour to induce a breach *Commoratio*

breach therof, but also doth giue her ouer into the hands of such a one, whose inequality so farre forth disseuereth from her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vnsufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the passe, wherein she should participate the vertuous and modest vse of that, whereunto her yeares haue adapted her, and for which end and purpose, marriage was by Gods
Antithesis. sacred ordinance at first ordained, in stead of a louing and
Metaphora. contented husband, to giue her a withered old Truncke, in liew of sweete and mutuall society, to wed her to sorrow, and euerloathing griefe, to endow her with larger profit, then with honest contentment; thinke you that she is a stone, that her senses from others are different in their right operation and qualities, that she more or lesse, or in stranger sort then any others, can become
Antipophora. therein more forcible, or lesse iniured? No sir, assure your selfe, you must needs heape vp no other but extremities vpon her, it cannot be, but if you proceed heerein, you must of force vndoe her, the end and conclusion is so vtterly bad, as it cannot be remoued.

Peroratio. Returne then vnto your selfe, and thinke herein what best beseemeth your daughter, remember that what you take in hand in that action is vngodly, vniust, seuere, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the Diuell. Consider that you are with piety, and to a Christian purpose and end, to moderate your authority, weigh with your selfe that the couetousnesse wherewith you are ouercome is no purchase to her of safety. And ballancing all these in the waight and cords of equality, withdraw your selfe, and by such meanes become dissuaded
Epiphonema. from so great an absurdity. So may you the more easily performe that vnto her belongeth, as a kind and louing father, and for the profit by this trauaile reaped at your hands, bind her and all vs with greater feruencie to loue you, whereon concluding the scope of all my former desires, I end, &c.

An

An Epiſtle Reprehenſorie to a young Gentleman.

ABout ſeauen dayes paſſed, I receiued letters from my brother N. the long expectation whereof, and deſire I had to be informed of your well doing, made me inwardly reioyce at the firſt view of them, ſuppoſing that as I deliuered you out of my hands, I ſhould ſtill haue found you in the ſame predicament, without alteration, or ſo much as any ſurmize of that whereof I haue beene thereby aduertiſed. *Narratio.*

It is long ſince indeede that you were with me, at which time you were in manner a childe, neuertheleſſe in thoſe tender yeares ſo towardly giuen, and of ſo milde and gentle diſpoſition, as there was great cauſe why then I ſhould eſteeme of you, and much matter offered to all others that knew you, whereupon to commend you. But now if it be true, as I am informed, your actions are turned quite contrary, you are become a changeling, you are no more the ſame, but another in quality, minde and operation. If this be ſo, you haue ſurely taken a wrong courſe, in exchange of vertue, to make choiſe of vice: in ſtead of laudable exerciſes, to admit a number of lewd qualities: in place of good and honeſt vſage, to enter into a life vnciuill, lewd and ſauage: your company-keeping is (as is reported) without any order, your ſtudies are careleſſe, your paſtime reckleſſe, your rabling drunkenneſſe, your liuing vnthriftineſſe: finally, bluſhing beforetimes at all things, for their nouelty, you dare boldly now to aduenture any thing, be it with neuer ſo great infamy. *Synonyma.* *Antitheſis.* *Epiphonema*

Theſe things, my good Coſen, I muſt tell you are vnfit for a Gentleman, and much ill-beſeeming that education of yours, whereunto they were neuer accuſtomed. From theſe, if you will doe aright, you are now to weld your ſpeedy courſe, and quickly to depart, calling to your remembrance, that what approcheth the condition of euery ordinary perſon is not meete for your credit, and what in men of common account appeareth to be no blemiſh, is in your reputation held to be a great and notable faultineſſe.

When men deſire to be well famed, and by true renowne

Rimor. to rise vnto worthinesse, they flye sloath, and giue themselues to auoide all occasions of idlenesse, they endeuour to become painfull and industrious to couer things of highest account, and to be in company with the most vertuous. Their credit hath no support by vanities, they seeke not their reputation among runnagates, they conuerse not with Taverne-haunters, and bibbers, they liue not with men of vilde account, dissolute and vngracious, such kinde of meanes (as insufficient to glory) they deeme wretched and opprobrious.

Epibeme.

You now if you would be such as you ought to be, must also pursue the tract of these, the sweetnesse and delicacie whereof (if but a little you will pierce into the sowre and harsh taste of the other) you shall quickly conceiue, marke but the praise, benefits, estimate and good report, entertained with the one, and on the other side, the discredit, shame, discommodity, and vile reckoning alwaies made of the other, and then iudge by your owne decernement, how much and how greatly you are led awrie, in thus carelesly roaming vpon others vilities, and concluding with your selfe vpon the ill conceit that all good men haue of such hatefull and disorderly kinde of liuing, returne betimes, ere too late, for want of good aduisement, you foolishly begin to cry out of your winning.

Antithesis.

Principijs obsta, sero medicina paratur,
Cum mala per longas conualuere moras.

First stop the cause, too late doth Physicke come,
When euils small, to great (by sufferance) run.

Credit me (whom euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, will to a good minde become so vile and so odious, as not without great sorrow and griefe may be wiped away. I dissemble not with you in that I say, for you shall finde it and proue it to be true. It is a shame for any man in those yeares, wherein of all others his towardnes should chiefly be effected, to be accounted then bad, vilde, lewd, & ill demeaned, much more for a Gentleman, whose education was so good, whose infancie so well trained, whose adolescencie so formerly with all kinde of vertues indued, to become, now when most discretion should sway in him, worse then before, more disordered then when hee

Auxesis.

was

was to be corrected, leſſe commended in his owne gouernement then he was vnder anothers intertainment.

The loue that I beare vnto you, maketh me the more largely hereof to enforme you, which for that I deeme not of all ill ſeede ſprung out of your owne nature, to be growne vp into ſuch kernels, I doe thereby adiuge, that with more facility they may be diſſeuered, the branches I know are of others wearing, which I neuer wiſh to be ſo farre forth liked, as to become of your owne gathering. From the inconueniencie whereof, I hitherto haue ſtudied thus much to withdraw you, as he that moſt of all deſireth aboue any other to enioy you. The haſte of the meſſenger, and wearineſſe of writting enforce me to leaue. God who is the conductor of all happy endeuors, bleſſe you, and till I heare from you againe, my ſelfe will expect the beſt reformation that any good opinion may induce in me as yet to conceiue of you. Fare you well, this of, &c.

Metaphora

Of Epiſtles Amatorie.
Chap. 19.

DIuers other paternes of ſundry occaſions concluded vnder this title, might beſides theſe here be put downe, whereof becauſe I haue ſo largely ſpoken in the diſcourſe before theſe Epiſtles, I think the examples already propouned to be ſufficient. And now the leaſt of al theſe diuiſions yet vnſpoken of is Amatorie, whereof becauſe the humours of all ſorts with loue poſſeſſed, are ſo infinite and ſo great an vncertainty in them remaineth, as that perchance euen in the very writting of his letter the louer himſelfe is ſometimes ſcarce certaine of his owne intended purpoſe therein, the leſſe muſt of neceſſity be the precepts of the ſame, for that in ſome of them we require and intreate, in others expoſtulate the matters and occaſions falling in the neche thereof, other times complaine, another while fawne and ſpeake faire, then purge or cleare an accuſation ſuppoſed againſt vs. Finally, innumerable are the deuices wherewith the reines of loue are conducted. But in as much as I haue heretofore giuen vnto all other titles their ſeuerall

precepts, I will some what also in this place speake to the purpose thereof. In which I must first referre the writer vnto the consideration of the honestie of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or anoydance of any thing therein happening to the weight of his owne affection, which how vehemently, or tenderly it weigheth, himselfe can best testifie: and lastly, for the well ayoeting of either of these, to the examples Petitorie, Expostulatorie, Defensorie, and Exculatorie in this booke plentifully delivered, wherein howbeit the matter of loue is no wayes expressed, yet to any capable or well-disposed conceit, the conueiance thereof cannot in the like exchange of the subiect be without some import vnto them.

In this place there might also be made a distinction of loue, wherein a Sympathie of mindes from man to man as well vniteth together by an indissoluble league of amitie in their hearts in one, as betweene man and woman, and that for the most part by a farre more weighty league, and more inviolable discretion. But sith the alteration thereof, as it much differeth in quality from the other, is also alike exchanged by title, that one tearmed by the name of Friendship, and this other chalenging onely to be deciphered by Loue, these amours in this definition shall onely be intended such as are modestly tendred from men vnto women, and so accordingly herein to be exampled and written vpon. And howbeit, the little experience I have had of some conuersing in this kinde of study, hath sufficiently taught me to know, that the very instinct or setled impression of this kinde of fantasie is such a Schoole-master to inuention, and so cunning a refiner of any well-disposed conceit, as that with very small helpe it thereby commonly performeth much more then well could be otherwise intended. To the helping and putting forwards whereof, a number of excellent penned discourses onely pertinent and seruing to the efficacie of those amours, are with the greatest singularity that may be delivered, yet in so much as this booke taking vpon it to set forth of euery the titles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue any want of that which by it hath bin formerly promised, I haue thought

good

good for order sake, to pursue also in this place, the effect of this Methode. The circumstances whereof by the examples following shall be rendered.

An example of an Epistle, for the first entreaty of good will.

THe long and considerate regard, by which, in deepe contemplation I haue eyed your most rare and singular vertues ioyned with so admirable beauty, and much pleasing condition graffed in your person, hath moued me good Mistresse E. among a number whom intirely I know to fauour you, earnestly to loue you, and therewith to offer my selfe vnto you. Now howbeit I may happily seeme in some eyes, the least in worthines of a number that daily frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingnesse, wherein, if a setled and immoueable affection towards you, if feruent and assured loue grounded vpon the vndecaiable stay and proppe of your vertues, if continuall, nay rather inexterminable vowes, in all perpetuity addicted vnto your seruices, if neuer ceasing and tormenting griefe vncertainely carried by a hazardous expectation, closed in the circle of your gracious conceite, whether to bring vnto the eares of my soule a sweete murmure of life, or seuere sentence of a present death, may ought at all preuaile either to moue, entreate, sue, solicite, or perswade you, I then am the man, who shrining in my inward thoughts the dignitie of so worthy a creature, and prising in deepest weight (though not to the vttermost value) the estimate of so incomparable a beauty, haue resolued liuing to honor you, and dying neuer to serue other but you, from whose delicate lookes, expecting no worse acceptance, then may seeme answerable to so diuine an excellency, I remaine

Your most passionate, loyall, and perpetually deuoted, &c.

THis example, seeming to bee in the superlatiue degree, it is intended that the direction thereof or the like, should passe

vnto such a one, whose birth, education, or other complements, may sufficiently answere the greatnesse and efficacy thereof: otherwise to one meanely demeaned, or farre lesse enabled to indite, or offer the like, it might seeme vnto the writer greater indignity, as well in iudgement, as by an apparant want of some other sufficiency: For which I thought good to admonish thus farre in this place, howbeit in the second Chapter of this booke, I haue, touching a respect in all writing to be had vnto the party, his parts, place, and qualitie, plentifully already discoursed.

An example to that purpose.

GOod Mistresse E. I am bold, though a stranger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and heartie good will, which I professe to beare you, to make present surmise thereupon, that on so bare an assertion you should immediately credite mee; I prise your worthinesse at farre greater value, and waigh your good allowance so much, as I onely desire, that by your fauorable liking I may intreat to haue accesse vnto you, not doubting but by my being in your presence, I shall so sufficiently by apparant proofe maintain the efficacie of that I now protest, and giue you so good occasion to deeme well of me, as you shal haue no reason to repent you, that vpon so honest & louing a request you haue condiscended to my intreaty. Whose health and prosperity tendering in all things as mine owne, I send you with my Letter a token of that great affection I beare you, which I most heartily pray you to accept of, and weare for mee. And euen doe continue.

Yours, if so you please to accept of me, &c.

An answere to the first of these Epistles.

THat men haue skill, and are by sundry commendable parts enabled to set forth their meaning, there needeth, as I think no other testimony then your present writing. your eloquence is farre beyond the reach of my poore wit, & the multiplicity of

your

your praises fitter for a Poeticall Goddesse, then to the erection of any such earthly Deesse. For my part, I hold thē as the fancies and toies of men, issuing from the weakest of their humors, and how farre my selfe can deserue, none then my selfe can better conceiue. Being one of good sort, as you are, I could do no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger; wishing such a one to yours for as well might paragonize those excellencies you write of, and answere euery way vnto the substance of all those inestimable praises. So hauing, your loue and your writing, might (as I take it) be best suted together:

Yours, as farre as modestie will, to answere your courtesies, &c.

A Reply to the same Answere.

GRacious obiect of my pleasing thoughts, and mistresse of all my inward happinesse, sweet were the lines you wrote, God wot, vnto me your seruant, how comfortable, & how precious, knowing that their premeditation had issue from those your peerelesse excellencies, and the touch of these letters passed the guidance of your delicate hands, how sharpe or powerfull soeuer be the weight of the same, the lesse shall be the griefe, in that she whom I honour and estimate aboue all others hath vouchsafed to wish vnto my lot the accomplishment of all those excellencies, which none but her selfe can paragonize, and wherein shee onely goeth beyond all others. Vouchsafe (sweet Mistris) that what vnto you is intended to be pleasing, may not seeme disgraced, by the ornament of *Eloquence*, the Soueraigne and praise-worthy *Glory* whereof, beautifyeth both speeches and reasons. Too dull are my senses (I confesse) to blaze forth the weight of your merits, your accomplishments being so manifold, as whereout (if euer any earthly Deesse by any excellencie were deriued) the same might be thought to haue all onely proceeded. You may please of my loue to deeme as of your own deseruings, the foundation whereof cannot be so slender, as whereon so weake a thing as fancy should be grounded, but as your *vertues* be permanent, so may you iudge of my loue to be perpetuall.

Let it once more accord with your courteous consent, that these letters with the first may have the like favourable acceptance, whereby you shall kindle in me no other or greater presumption, then what best fitteth vnto the worthinesse both of your *vertue* and calling. With hearts longing and sighes sending my Letters, and well-wishings speed them together, craving that you will ever hold and deeme of me, as of him that in all protested faith, love and loyaltie, is and will be alwaies,

Yours, &c.

An answer vnto the second Letter.

SIr, your message is vnto me as strange as your selfe, who are vnto me a stranger, and what your good meaning vnto me is, I know not, for giving of hasty credite to your assertions, as you seeme not to challenge it, so was I never hitherto of my selfe so hasty to doe it, having oft-soones bin taught, that of fairest speeches ensueth often the foulest actions; I cannot condemne your purpose, because I entend the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, any accesse may be granted. So when you shall by further notice sufficiently make apparant that with modesty I may doe it, I shall be willing so farre forth as my yeares and present being may minister occasion, in any thankefull requitall that may be to yeeld my selfe vnto you. Till which time I returne your token againe, and my heartie thankes vnto you by this bearer.

Your friend, as one vnacquainted hitherto may be, &c.

THE

THE SECOND PART OF THE ENGLISH SECRETORIE.

Of Epistles Iudiciall.

CHAP. 1.

AS I haue already exampled vnto you all sorts of Epistles, contained vnder the two titles of Demonstratiue & Deliberatiue: So by the order and disposition formerly vsed, it behoueth (as next in course) I doe now come vnto the title Iudiciall. Why this title is so called, I haue in that other booke already deliuered. So that now it may seeme fit, that heerein, as in the other twaine before going, we deliberate what order and places for the well handling and proper conueiance of these Epistles, are principally to be obserued.

You shall then vnderstand, that for so much as the efficacie of this title is wholly carried in cause of Accusation, Inuectiue, Charge or Defence, the matters whereof are wholly censured by Law, by common reputation, by custome, by authority, or by iudgement, the Rhetoricians, for the more excellent setting forth of the Oratorie parts hereof, haue vnto the generalitie of the same, allotted three states or principall heads, whereout by imitation al our Epistles vnder this title are wholly to be caried. The first is called Coniecturall, that is, where a matter by coniecture onely of place, time, estate, or condition of the person, or other likelihoods to the same agreeing, may be supposed or inforced.

The second is Iuridiciall, wherein not by coniecture, but by

matter in action, sentence, law, or iudgement, wrong greate the cause in question, in which consisteth the quality, circumstance, or greatnesse to be decided, and how vehemently or tenderly it worteth or importeth.

The third is tearmed *Legitima*, which by Lawes, Customes, common vsage, or allowance, defineth a thing to bee good or bad, tollerable, or not to be suffered. Out of these heads ariseth the plenty of all our following diuisions, which also hereafter are in their places to be collected, the first whereof containing matter of Accusation or Charge, may be said to be Accusatorie, Expostulatorie, Exprobratorie, Comminatorie, and Inuective. The second being Responsorie to either of these, may be said to be Excusatorie, Purgatorie, Defensorie or Deprecatorie. The compasse aswell of the one as the other, either for matters accused, obiected, purged, excused, entreated for, or defended, are simply or wholly included vnder all or one of these heads before remembred.

The efficacie of either of these, as well for enforcements as for clearing, or auoidance of any matter, doe seeme to be drawne *per locos absolutos*, places absolute, and *locos assumptiuos*, places assumptiue.

Loci absoluti are such as containe in them inforcements not to be auoyded, whether it be in charge, matter inuective or defence, for that they are collected of vnauoidable grounds, that is to say, of Nature, Law, Custome, Contract, common allowance, Right, Lawfull and good Sentence and Iudgement. These as well to the state Iudiciall, as to the other of *Legitima*, are alike ordinary and common, this onely difference, that in that of Iudiciall they are all enforced to condemnation: in that of *Legitima*, censured by their quality, vse, or toleration.

Loci assumptiui, are onely collections by coniecture, and not matter in certainty, but such as may be urged by likelyhoods, yet greatly enforce to accusation, and serue alike to mittigate by defence or excusing, this to the state Coniecturall, and this Iudiciall doe remaine alike common.

The parts and places Coniecturall, for the heaping of likelihoods, either to accuse, excuse, purge or defend, haue respect vnto the Will, disposition, or ability of any one. The will is searched by the

the outward quality or condition of a man, by his readinesse, hate, affection, or mislike to a thing. Disposition, by the country or people wherein one is borne, as if we should say at this present of a forraine aduersary, He is a Spaniard, how can he beare good-will to England? By his off-spring, as if we should say, being borne and bred of lewd parents, how can the issue be good? By his education, as thus; He was so loosely trained vp, and so vilely inured, that there is no hope at all to be in him expected. By his studies, as to say; Consider but the application of his whole manner of liuing, weigh his continuall practises, see but into his particular and ordinary studies, and then tell me what you may iustly suppose of the residue of his being. And likewise by sundry other circumstances. Abilitie is vsed by Opportunitie, by Time and Place. Aydes or Supports, and the meanes of either of these measured by the credit, affection, want, company, conceit, or instability of the person we goe about to accuse, excuse purge, or defend.

Thus haue I largely deliuered vnto you the summe and scope of what in special is intended to be vnder this title, the vse and more particular shew whereof shall be by their seuerall Epistles more amply explained vnto you. And howbeit I could heere a little dwell by some continued discourse, in the commendable aduancement vnto you of the worthinesse of this present part we haue now in hand of well writing, wherein not onely these places already remembred, but in a manner all other parts of the Deliberatiue and Demonstratiue kinde are most plentifully accited. Yet will I but remember vnto you how effectually by the well handling of any the particulars thereunto belonging, and how farre more singularly then in any other, the excellency of a good wit and a quicke, and fine inuention is most fully deciphered, seeing that in the occurrents hereof, the writer is neuer tyed to any one course in particular, but hath scope to wade into all things in generall.

For that by the very order of these Epistles, he shall sundry times haue occasion to vse the parts Descriptorie, Laudatorie, Vituperatorie, Hortatorie, Swasorie, Dissuasorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times diuers or the most part of them altogether. Wherefore leaning any

farther respect hereof, vnto the ready conceit of such as thereunto may be enabled, wee will proceed vnto the rest.

The parts for Disposition required in these Epistles, are as in the other before going, that is to say: Exordium, Narratio, or *Propositio, Confirmatio, Confutatio,* and *Peroratio.*

The first of the distinctions vnder this part Iudiciall, to be prosecuted, appeareth to be Accusatorie, which either simply by coniectures, or by matter of knowne, or verily supposed truth, as you haue before remembred, or both waies at once, may bee conueyed. Whereof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which being framed to be questionable betweene a Marchant and his seruant, falleth out in sort following to bee performed.

An Example of an Epistle Accusatorie in the state Coniecturall, from a Merchant to the Father of his seruant.

Exordium. SIr, you will perchance maruell to see the suddaine accesse of these my letters vnto you, together with the hastie repaire of my man (such as heeretofore hath not bin accustomed betweene you and me, sithence our formost acquaintance) but to stay that doubt, and to enforme you at large, what vrgent occasion I haue so to do, it may please you, with as little discontentment as may be, to giue your selfe to the view of these letters, and thereupon to censure on my behalfe the matter of the same accordingly.

Narratio. Your sonne sir, who now these three yeares passed, to your good liking, hath continued in my seruice, and whom your selfe doe very well know, that for the reputation of his parents and friends, I alwaies for the most part haue entertained with especiall trust and regard, being this last summer returned out of Barbarie, with an aduenture in a ship of mine owne, I did vpon great choise, immediately after his account deliuered, place in the ouer-sight, disposition and rule of all my whole goods, stock and Merchandise. And in expectation and assurance of his especiall and more then ordinary care and good behauiour therein, did about September last (vpon a iourney which I had to the North parts with diuers of my neareſt friends, whereby I was compelled to beforth by the space of two Moneths) commit

vnto

vnto his like credit, the custodie of diuers summes of money already receiued, as also the collection and further receipt of sundry other paiments of great weight, at the daies and times wherein they were payable, by him to my vse to be reserued and laid vp: sithence which, by what sinister humour I know not, nor by what vntoward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, hee is gone away, no man knoweth whither. Vpon the newes whereof being greatly aflighted, I hast to his counting-house, search his books of receipts & paiments, and therewithall breake open his deske and coffers, in which, after all reckonings fully perused and considered of, I finde my selfe to be backwards of diuers allowances, the certaintie wherof I cannot yet determine, but the greatnesse by the likelyhood, is very vehemently to be suspected, by reason that in this sort, without any other occasion he is fled, and from so great a charge, without knowledge of any one about me so suddenly departed.

What presumptions I haue, and those very large, by such kind of dealing, whereby I may iustly burthen him, you may hereby coniecture; as first his disposition, giuen (as sithence hath very credibly beene reported vnto me) to be very prodigall, and of most excessiue expence; then the occasion offered by such immoderate confidence in him reposed; next, the vncontrouled rule he bare throughout all my dealings; lastly, the time and secrecie of his departure, being thus hasted in mine absence, and herewithall some such things which are missing, as whereof none were priuie but himselfe, and whereunto no accesse could be without himselfe. In so much as the losse which I reckon of, and wherefore I can yet finde no release, by reason of this his vnknowne departure, cannot (for ought I hitherto perceiue) amount to so little as C C. pounds.

By some few that since his going away haue encountred with him, it appeareth, that not onely he is well monied, but also of his iourney Westward, whereby I am led to thinke his resort to be no way so likely, as to you which are his father, or to some other his friends there about you. For which cause I haue directed these, together with my man, as well to referre vnto your consideration what hath passed, as also to pray that by your due

search

search & examination of the action, both his person may be answered, and suspition of him the better and more manifestly be cleered: and euen so recommending my selfe and cause to the furtherance of your good direction, I take my leaue. This of, &c.

This letter hauing direction from the matter to the father in seeming a Gentleman of some good account, we will according thereunto frame you an answere, which in this place according to the nature thereof may be termed Excusatorie. The countenance of which, either lesseneth by vehement likelyhoods the quality of the offence, or otherwise (though not cleerely auoideth) yet by the naked truth or simplicity of the action it selfe, maketh it seeme of farre more slender moment or importance then before it might haue been coniectured. And forasmuch as the father was a by party to the wrong suggested, and onely in that it was his sonne, and the reformation of the thing opposed, might by him in some sort be redressed or recompenced, wee will suppose herein the letter in forme following by him to be answered, and the residue vnspoken-of to be left to the purgation or defence of the other on whom the fault is charged, and to whom in particular, it belongeth to see the same answered.

An example Excusatorie, returned to the effects of this coniectural Epistle from the father to whom the same was written.

MAster R. I haue receiued your Letter, to no small griefe (at the first) of my priuate conceits, but sithence hauing examined the matter am somewhat deliuered of doubt, by the satisfaction that in search of the cause I haue alreadie receiued. My sonne (as you write) was heere in the Country, at my brothers house, not farre from mine owne dwelling, and yet so newly come thither, as he had reposed himselfe but one night ere the sight of your present Letters and messenger were arriued.

To the action wherwith you doe charge him, I can say nothing more then that himselfe hath written, which agreeth with the formost speech, & first examination had by his Vncle, I must hold as yet vndetermined till I heare your further answere. For the coniectures you haue deliuered, whereby to induce that you are

are a greater looser by him, then without further ground I can hitherto imagine: I answere thus much, that the alteration was very strange, and humour too sudden, to find him now so lauish, whom before time your selfe haue commended to be so frugall, and especially in whatsoeuer to his charge and gouerement hath by you beene committed.

To the residue I will be silent, because himselfe that first bred the occasion, appeareth meetest to answere it.

If I heare not from you before the middle of this Tearme, my intent is, by Gods grace to be at London, where your apprentise and my sonne shall be in person forth comming vnto you: At which time if I find further defects, or more equitie to charge him, contrarying to that which already hath beene answered by him, he shall not be mine by any his ill-dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartily vnto you, I do bid you farewell. This of, &c.

An example Purgatorie from the partie challenged, in answere of the Epistle accusatorie before remembred.

IT may please you sir, on Munday last, being the next day after my comming to my Vncles, hee sending to my fathers house to vnderstand his pleasure, word was returned immediately, of a messenger and letters receiued from you, whereby it was my fathers pleasure to command me to his presence, and to require mine Vncle to be there present also in company. *Narratio.*

At my comming thither, many things were laid forth, as well by your writing, as by the mouth of your man, how grieuously you were damaged both by diuers summes wherein you were short in reckoning, and other things by you missing, vpon my running away (as you terme it) the muchnes thereof was not so much inlarged by your letter, as the ouerlauish deliuery of your man had (to the great encrease of ill-opinion in my father) with diuers vnbeseeming tearmes augmented the same. *Prosonoma-sia.*

And notwithstanding I had in mine owne conscience sufficiently & with sound appearing truth, to the view of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction

ſatisfaction to my father, nor a matter cleerely auoided towards you, till in our plaine and certaine notice I had alſo confirmed the ſame. I was commanded by him to write what I there affirmed, and accordingly to aduertiſe you of the ſtate of your buſineſſe, and invaliditie of your coniectures, that by the verity therof I might with more liking be reputed of, and himſelfe haue leſſe cauſe then he ſuppoſed whereat to be grieued.

To the matter of your Letter whereby I am accuſed, and in which you ſay you are backeward I know not in what, it appeareth that for the finding out of the certainty or likelyhood therof, you entred vpon my deske & coffers, and ſearched my books of account and paiments: which being ſo, if you were as circumſpect in my behalfe, as you were in a raſh ſurmiſe of your owne harmes, you might haue aſſured your ſelfe, to haue found no one penny of any ſumme wanting at all, or where any was miſſing, either by exchange at your own appointment, or vpon other good occaſions to haue alſo ſeene how the ſame was beſtowed, or vpon what it was elſe-where imployed.

For your better aſſurance wherein (if hitherto you vnderſtand not ſo much, my boxe marked with this letter A. lying in the neather part of my deske, will confirme the ſame: And leſt I might be deceiued in ought, before your comming, by the finiſter practiſe of ſome ſuch as had more enuy at my honeſt credit with you, then care of your good (whereof I miſtake not at all, if I *Metonimia* iudge this viper to be one) I not onely reſerued notes of euery thing, cauſed one whom you will beleeue (though to what purpoſe I proteſt hee then knew not) not onely to tell euery ſum of money remaining in euery bagge, and to ſee the ſame ſealed vp, but alſo to ſet his hand to my notes, as witneſſe to the ſame, ſo much I know I left. and of the reſidue the declaration of the truth ſhall be witneſſe ſufficient of mine owne fidelity.

Finally, touching the likely-hood of my going away without knowledge, & that alſo in your abſence, to be a token of ſome waſte or wrong to you offered, which you value not to be ſo little as CC. pounds, I truſt ſir (albeit the ſumme be great where little remaineth, and if alſo it were leſſe, it were yet too much to be loſt) your ſelfe notwithſtanding can tell very well, that more then once I haue bin credited with ten times the value of that at

your

your hands, when by that great similitude, I could with more facilitie haue benefitted my selfe to a farre greater value, if I had so been disposed, then what herein to be accounted of, and (if so I had been then also minded) could haue beene therewith further out of your reach then euer I yet intended. And where you suggest that it is sithence told you of my lauish expence I can thereunto say nothing more then euery one knoweth that truely will speake of me, and so you finde not the hinderance in your owne account, I trust you will beare equally what in others opinions may be construed of reasonably.

My going away is apparant, I cannot deny it, wherein if happily I haue done more then beseemeth, yet none so much as my selfe hath thereby been wronged, for that such occasion hath by meanes thereof ensued, whereby my credit by sinister reports hath so greatly been hazarded: yet was not the same altogether done without cause, nor void of honest excuse, for if either I had beene certaine of your so speedie returne, or had not had so presumptuous an intruder vpon the trust to me committed (as at my comming to London I shall make more plaine vnto you) I had not done as I did. And this I assure your selfe sir, that how farre so euer you imagine, or are informed that mine vncontrouled rule in your house stretched, if I might with performance of as honest trust haue discharged the same vnto you, as I alwaies had endeuored, I neither had left your house or stocke to haue depended vpon so hard supposed reckoning, nor lost you one houres commoditie of my seruices, as you now challenge me to haue done.

My endeuour towards my selfe, my fathers care, and your wonted good opinion, hath moued me in such sort as you see, to giue items of those whom iustly I am to complaine of, and to pray you that forceasing all other surmises, vpon our hastie comming to London you will more circumspectly in the meane time consider both of your dealings and my writing, which in as dutiful manner as beseemeth effsoones crauing at your hands, I doe (as euer I haue beene) remaine and take my leaue, &c. *Peroratio.*

Your seruant confirmed in all fidelitie towards you, &c.

An

An example of an Epistle Accusatorie in the state Iuridicial and Conuentuall.

Exordium. INiurious R. iniurious I may tearme thee, whose long acquaintance with me, and interchangeable good liking passing betweene vs, breed yet so little respect in the weight of the same, as could not forewarne me of an euill so eminent, by meanes whereof I doubt, and cannot forbeare to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunitie, as I shall neuer cease to remember.

Emphasis. But why (senseles as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, disposition, and euerie accident and circumstance of the partie whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermand the same, not being able by a more certaine veritie in open shew to impugne it; there is none I am sure would beleeue, not any one that in respect of the manifold likelyhoods thereof, would almost so much as vouchsafe to hearken vnto it.

Metonimia But if in the formost deliuerie of these thou already musest, and art desirous to be resolued what it is, wherein so questionles I deeme my selfe thus deepely to be wronged? know then, that finding here at L. thy kinsman, thy vnhappie kinsman, wanting as a stranger, conuersant with bad fellowes, threed-bare in apparell, forsaken of his nearest kindred and friends, ready to perish almost for want of food, and so penniless, and therewithall instranged from all good account, as being amongst other lewd persons brought before a Iustice vpon suspition of his wretched liuing, my selfe being in presence, and taking vpon me in hearing of his name, to be knowing both of his parents and countrey, had such credit with the Iustice, as he forthwith discharged him; wherewith not contented, I did for thy sake, and in regard of thee alone, take him home to my lodging, apparelled him, saued his life, recouered againe his lost credit, and restored him: Were not these benefits thinkest thou, sufficient to binde an honest nature to thinke himselfe beholding to such a one? Happie had I then been, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen further credit and

Epizeuxis.
Merismus.
Irmus.
Merismus.
Erotema.
Parison.

and liking vnto him. Alas, was it alone my chaunce among so many that had cast him off, euen then to entertaine him to re- *Ecphonesis.*
liue him, to reckon of him, nay rather beyond all reason (as thy *Auxesis.*
selfe by the sequell wilt confesse) so farre forth to dote of him, *Allegoria.*
as nourishing my secret mischiefe, as it were in mine owne lodg- *Synonymia.*
ing, vnder the shadow of mine owne couert, yea, in my very bo-
some, I must leade him yet further along, in the end to spoile
me, and to meditate nothing so much as my intended destru-
ction?

Thou maruellest I know to heare this (and strange and most *Paradoxon.*
strange it is, I must confesse) but yet true, and if not in him true,
then in no other true by all likelyhoods. But ere I further report
vnto thee, how and by what accident increased my griefe, let
me yet shew thee more what I did vnto him. So ordered the vn- *Paraphrasis.*
luckie starres my cruell fate, and in such (more then disordered
manner) wrought the heauens against me, as albeit here at L. *Parenthesis.*
(for I must needs deliuer a truth vnto thee) he was greatly desi-
rous, and became an earnest sutor I should euen at that time
leaue him: yet pressed by mine owne mis-fortune, and more then *Metaphora.*
tollerable liking, nothing regarding, or so much as once remem-
bring in what worse estate I might haue conceiued him. I be- *Hypotiposis.*
thought my selfe he was a Gentleman, bred of good & vertuous
parents, worshipfully allied, in their countrey whilome wel re- *Meiosis.*
puted, and if any defect had before befallen him, I knew he was
a yonger brother, and want of liuing and maintenance might
impaire him. I had no sonne of mine own, his learning and other
qualities (not to be despised) drew more and more fancie vnto
him: what should I say? I rendred vnto him all account and pre-
ferment that lay in my possibility to procure him: and shortly *Aporia.*
to conclude, into the Country (furnished in all parts according
to his calling) I tooke him with me.

If I should say to thee, that his demeanour, his attendance, his *Asyndeton.*
forwardnesse in all things to my noted liking, his outward shew
in whatsoeuer action to me seeming to be pleasing, did not of it *Liptes.*
selfe appeare to challenge so much, I should lie to thee. But what
of that, how is falshood couered, but by the best glosse? where *Sententia.*
lurketh craft, if not in the shade of most simplicity? Could the
Syren deceiue, if she had no song? Which way should men be *Allegoria.*

bewitched,

bewitched, if there were no meane of inchantment? But did he
Antipophora. in the end prooue such indeed, as hee seemed, or hereunto appertained? No, no, God knowes he failed much therein, yea he was
too far from it. See then how much beyond my selfe I was, that
Polyptoton. being thus intreated to discharge my selfe of mine owne bane,
Allegoria. would yet allure both gods and men, to bring into my bosome the purport of mine owne secret and vnknowne mischiefe.

Metalepsis. Christmasse now drew on, after that a good time we had remained in the Countrey; alas that times ordained and sacred to holy purposes, should become aiders and furtherers to mens vile imaginations. In this time, whilest all mens mindes were busied and occupyed in dancing, banqueting and feasting, as vse and custome and season of the yeare had of ancient times induced,
Synonymia. whilest the hall was full of all sorts of people, reuelling, playing,
Emphasis. and occupyed in pastime, my daughter (O griefe to thinke on,
Hypotiposis. and heauiest found to remember) my onely daughter was at bedtime missing: Search was made here and there, inquisition of this party and that, this way ranne one, that way another, the house was troubled and filled with all hurly-burly, onely wading
Merismus. further into the matter, and her chamber throughly perused, her apparell was missing, Chests broken vp, Iewels bereaued, mine owne lodging spoiled, and in the end, I saw and found my selfe in what cruell sort that might be, robbed.

Clymax. Hereupon grew suspition, and of suspition arised matter of likly hood, and of likly hood, at last, assured and most probable
Polyptoton. coniectures: One while this man was brought in suspect, ano-
Periphrasis. ther while that party challenged, then he was misdeemed, and another againe culpable adiudged, but all in vaine. For hardly
Auxesis. could my minde suppose, that he to whom my thoughts were so sincerely tied in all more then common affection, would so farre forth haue beene estranged, as at any time to become weeting of my intended harmes, neuer a conspirator, much lesse an Execu-
Emphasis. tour. But wicked and vile conceited Fraude, what cannot dissi-
Prosopopeia mulation, in cloake of lugred guile, vnder thy title put forward? And yet might my ignorance heerein very well haue become ex-
Epieuxis. cusable, for a seuen-night before that time, that luckelesse time in
Parenthesis which this action was concluded (for long before was it purposed) your kinsman, by my allowance and good will had taken

leaue

leaue, and seemed to be departed, to goe into N. to visite his friends, whose absence, besides the little matter that euer in him I supposed to be hereunto sounding, & euery other circumstance concluding in all his common behauiours, not so much as in shew to giue a shadow of this or any such like pretence, could neuer haue induced me to the least imagination at all, that hee of all others would haue offered to be seene in any such thing. *Irruo.*

But if you will now aske me what presumption I haue then to charge him more then another, in whom so little matter of suspition could before-time be conceiued, I will answere you. The presumptions are, their conuersing together in one place, besides that, she is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuise whereof appeareth now but in a plaine colour, to haue procured this vnhappinesse. Of all which I am so surely ascertained, by the credible report of a Gentleman, so honest, and of reputation so sufficient, as whereof I need to make no question. For once they being together, and in such sort as is deliuered, argueth the circumstance of his going to N. to be but a meere disguising, his intent onely to be a meane with lesse suspition to compasse her, and so consequently to betray her, the stocke whereupon they liue, to be my wealth, and what from me is robbed and vnkindly bereaued, how can it otherwise chuse? is not the matter plaine and euident? how else should he see her, compasse her, receiue her, and in such sort entertaine her? *Antipophora. Expeditio. Erotema. Asyndeton.*

If these be supposes, then what may be serious, if such assured notes as these seeme trifles, what then can be said to be certaine? and yet long was it I must needes bewray, ere my selfe could conceiue the similitude it bare of truth, so hard a matter it is where good opinion is once rooted, by the veritie it selfe, almost, to driue out the same. But now sounding deeper into the action, I finde both will and ability in each point so furthering, as without I determined to winke still in mine owne blindnesse, I must renounce all fauourable conceite, and vtterly confesse the same to be but an errour. *Epitropis. Epiphonema. Metaphora.*

For hauing waded into euery deep conceit, and imagination of the accident, well weighing with my selfe also what manner a one the party hath bin, how euill vnto me sithence he hath like- *Expandut.*

Parison. wise bin reported of, how vilely before my receit of him he was generally demeaned, with what base people, and men of baseſt reckoning I found him accompanied. I doe immediately condemne my selfe that was so sottish as to expect any other euent at his hands, then what hath already succeeded, seeing where so many euill dispositions haue bin before time abounding, it is not easily noted that from such a one any good at all could be at any season proceeding. But too late now, to my no small griefe, doe I fall into this reckoning, which wisdome would before haue preuented, & more circumspectly haue intended to. For whence (if I truly should speake of the action) ensued this ability? Was it not the fauour and especiall liking wherewith I receiued him? How could he else haue presumed on it? How could he haue sought it? How could he haue done it? But not for this do I accuse thee my R. as either accessary or fauorer of so bad and vnkind a purpose, but for thou knowing his course of life, weeting of my well-deeming, assured of his being with me, hauing reported vnto thee in what degree I did credit him, would notwithstanding not so much as tell me of him, nor suffer me by thy gentle admonition so much as to surmise how I might be deceiued by him.

Antipophora. *Asyndeton* *Metiosis.* *Commoratio*

Let I pray thee the sorrowfull demonstration of these my Letters be a meane vnto thee, as thou loueſt me, tendereſt me, and careſt for me, to search out the truth, the state and circumstance of the thing, and yet (forlorne as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardly after this in any sort abide her. Yet for my minde desireth to bee resolued (though euen in these very words deliuering I doe not seeme to doubt) let me receiue the plenty thereof at large, be it that the resolution be a confirmation of mine owne vnhappineſſe, the force whereof being past remedy, I must support as I can, and seeke as I may to endure the reſt with patience.

Peroratio. *Synonymia.*

A Letter defensory answering by confutation all the obiections in the former Epiſtle surmised.

Exordium. IT is sir, accustomed that men in griefe of mind doe often speak diuers things, for which in respect of their sorrow they seeme to deserue many wayes to be pardoned, according to which

your selfe hauing of late sustained some aduerse hap, do what by surmises, and what by misreports, seeme to be at oddes with your owne liking, and vpon a sudden to become enraged with your owne fancie. In the course of your whole letter, viewing the wrong you haue sustained, and the extreame disquiet wherewith your are perplexed, I pitty your mis-fortune, & as a friend do inwardly grieue at that wherewith you are troubled, wishing that either I had ability to redresse the matter of your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued. *Insinuatio.*

Touching my kinsman, whom for my sake in such sort as you write you receiued, and to whom vpon the outward desert of his behauiour you vouchsafed such entertainement, and vpon whose absence and departure (albeit with your good liking) you seeke to intrude the summe of all your vnhappinesse and misfortune. He is not indeed at this instant here in the countrey, but as I deeme and you haue enformed, about London. Neuertheless for so much as it seemeth by your writing, and also by his thankfull acknowledgement and deliuery, both vnto me and other, how much he hath stood beholding vnto you, and that it standeth to be parcell of a gentle minde, as well to recognize a good turne, as to remoue by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustly conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I wil endeuour vpon mine own knowledge as far as I may, & so much as in truth I can lawfully iustifie, hereby to satisfie you, and if it be possible to expell those causelesse coniectures of him, that in such sort doe annoy you. *Polyptoton.*

To the matter therefore wherewith you are grieued, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly mis-conceiued, and the reasons leading me there vnto are these. *Apostrophe*

First, where your selfe doe confesse that the onely matter you haue in apparance inducing you to accuse him, is the incredible report of a friend of yours, that sawe him and your daughter at Londen, and suppose thereby, that he is at his disposition, and the theft of your goods to them both an indifferent finding; I say the validity of al this is nothing, for omitting that by diuers casualties *Answere to the cause of coniecture* *Procatalap-sis.*

Prouatalep-sis. casualties men and women at aduenture doe daily meete, experience whereof is in common vse amongst our selues, and euen then when we least doe thinke of it, and most would wonder at it, the reason whereof I ouerpasse, because to the accident I am but a stranger. What reason haue you so resolutely to think that the expenses whereon they remaine (so be it they doe as you alleadge continue together) must onely be drawne out from that part of your lost substance, and so by consequence aggrauate a likelihood of his stealing your daughter? I neede not I trust perswade of his kindred, nor ability of his friends, it resteth not in doubt, you know it: then vnderstand you sir, it may also bee as possible, that some one or other of them might at the length, by some more gentle motion then before time, tender his good. Wherof I need make no question, my selfe can assure you, for that an Aunt of his dying of late, left him possessions to three hundred pounds value, which being at his choise either to accept a diuision or money, it is like he hath the coine and let the land goe, and thereupon is the better enabled to doe what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I know not what late reports and informations of his liuing, to coniecture therupon his common disposition & ill vsage, with ability to do you a displeasure, performed by your owne countenance.

Erotema. Alas sir, why should you be so far led awry by these vncertainties? Know ye not that reports are many times slanders? and that men

Dichologia. for the most part speake generally when they finde a man in any sort to be iniured particularly? He is my kinsman I confesse, but not for that would I yet defend him in his treacheries, but for mine own knowledge of him from the beginning can I witnesse the contrary, I must tell you to conclude therupon, you doe him

Antipophora small equity. What if he fell into your notice by a little penury? Many an innocent and good man by want hath bin driuen to ill

Planasmus. company, yet themselues vnknowing, and not weeting at all of their faculty, and so truly may I therein deeme of him, gladly in the meane time thanking you, and himselfe eftsoones confessing the weight he then receiued of your courtesie.

And if we shall answere likelihoods againe by coniectures, why may not (I pray ye) the carefull endeuor & diligent aduer-

ting

ting your selfe do confesse in all his continuance to haue remai- *Antithesis.*
ned in him towards your liking, be as well a testimony of his ho-
nest affection, and glad indeuour to recompence by any seruice
your kindnes, as vpon his naked sole information, you would
goe about to wrest it as a token of a dissembled iniurie? Nay ra-
ther why may not the suppose thereof be forcible to quench any *Metanoia.*
other conceit to the contrarie, seeing in the reuolution of the
same, you also doe grant, that in all his behauiour you neuer
saw so much as one suspect, whereby so farre as you are gone,
in such sort to inducc you? for my part if we shall studie to mea-
sure the conditions of men aright, I am of opinion that wee
ought rather to credit the vse and practise daily seene before our
eyes, then by any mis-report or vnseemely coniecture to giue
scope vnto our owne imagination or a selfe-will fantasie.

Honest grauity and dissembled treachery, seldome in my con-
ceit doe draw in one line together, thankefull I doe know him *Antithesis.*
vnto you for any benefit, for I haue seene him more then once, *Dyalysis.*
and that most feruently to professe it, how he should halt with
you by nature I finde not, as whereunto I neuer saw him ad-
dicted: besides, thus much can I yet say more to ascertaine you,
that about the time mentioned in your letter, he came hither to
visit vs, sithence which till within this fortnight hee remained
with vs. After about the receipt of his mony, and for the conclu-
sion of that agreement, he was disposed to London. There what
hath betided him I cannot rightly informe you, yet may the ap-
pearance hereof be sufficient, by good reason to assure you, that
being thus continued, as I haue declared, he could very hardly
and almost without possibilitie, haue bin so forward in the mat- *Confutatio.*
ter as hath beene suggested by you.

In respect of your ancient amity and acquaintance, I doe yet *Epilogus.*
pray you, that you will be recomforted of your griefes, opposing
vnto your selfe this one assurance; that by some strange euent
your daughter is happened to his knowledge, & this fixed hope
that by being with him, she is retained to her best safe-gard, who
as well in respect of the account he beareth vnto you, as of the
courteous regard, it is most like, he carrieth vnto her, hath vpon
some vrgent businesse bin compelled to stay her, determining in
some conuenient time, I warrant you, to your comfort and his

credit, and good opinion to be encreaſed, to returne her vnto you. Not being vnmindfull how much I haue heretofore been ſtaied, both to thinke worthily of you, and to thanke you, I doe for the preſent bid you moſt heartily farewell. T. this of, &c.

Of Epiſtles Expoſtulatorie.
Chap. 2.

VVIth theſe expreſſe examples I think good to conclude this paſſed title, and thenceforth to goe to the next, which is Expoſtulatory. This word ſeemeth to haue his definition of reaſoning, debating or arguing a cauſe, thereby to finde the depth, weight, certainty or quality of the ſame, and according thereunto to leſſen, qualifie, or enforce the ſubſtance of griefe or miſlike by ſuch meanes conceiued. And albeit iniuries, miſlikes and diſcontentments are ordinary to all men, yet doe they for the moſt part, fall principally to be receiued among friends, among kindred, great acquaintance and familiars, by occaſion whereof, this title in writing is but (as it were) the firſt matter of challenge, before any vile reproach be perfourmed. And this alſo not where there is a reſolute malice already conceiued, but where men aduiſedly and conſiderately do deliberate of their and other mens actions, according to reaſon to be conſidered: By which aduiſement being led, without any haire-braine or braine-ſicke deuice or humour at all, they ſometimes mildely, and in courteous and louing tearmes according to the ſtate of the Writer, and the condition of thoſe to whom he writeth, expoſtulate the iniury, deſirous rather that the truth by circumſtances might be knowne, then any quarrelſome matter to be obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittingly nor badly. But if the effect of your writing bee not determined in any of theſe two ſorts, but falleth otherwiſe to a manner of reproaching of benefits, or to an acclamation or bitter enforcement of euils, then may not the ſame be ſaid to be Expoſtulatory, but rather to be Exprobratory, or Inuectiue, of which both twaine hereafter ſhall be further declared. And as this kinde of expoſtulating falleth moſt with perſons of equality, for

for that it is scarce thought good manners, and sometimes held perilous to dispute of offences with one farre above vs in authority, and with our inferiour so to doe, it turneth more often to be Reprehensorie then otherwise: yet is the force thereof many times carried from an inferiour to his better, nevertheless with a kinde of answerable submission, alwaies respective to the others reputation or greatnesse. And so may a man with his inferiour also in good sort sometime expostulate an injury, wherein if hee shall vouchsafe so to doe, the partyes ability hath the more reason to recognize his courtesie: for a man of good sort and greatly reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to be noted an injury, cannot be but much to be praised, and so advanced in that bitternesse, as to proceed of a most singular bounty. Be it he doe it not by insultation, nor any pricke of vaine glory, for so doing it loseth a great part of the vertue therein praised, vnlesse the desert of the party be such, as may well merit that or a greater evill to be tendered. By all these meanes as aforesaid may injuries be expostulated, the stage whereof as well in matter of accusation as defence, is indifferently to be carryed, considering that onely by variety of allegations, and not otherwise those questionable causes are to be sifted. And so hereout will wee wade into their severall examples.

An example of an Epistle Expostulatory, touching certaine injuries betweene two friends.

Narratio

MAster L. there passed if you doe call to mind, twixt you and me certaine speeches of great secrecie, vehemently concerning the state and good support of my brother: And for as much as I had then great suppose, both of your honest courtesie and great fidelity (as I thought) sufficient to the matter then spoken of, I did (the extremity of the cruell creditours requiring it) not sticke to reveale vnto you the conceived manner & meanes how the same might be redressed. I do very perfectly remember, that but to one other besides your selfe, I did communicate the case, of whose care & singular honesty I do much assure my self,

that if he ſhould reueale the ſame, I ſhould deſpaire for euer to finde any man ſecret, or that with whatſoeuer matter of friendſhip might hereafter be credited. But to be briefe with you, the ſecret is deſcried, and there withall ſo fully laid open, as the whole manner of the ſame in ſo ras it was determined by one of the parties whom it ſpecially concerned, hath been to my brothers owne eares deliuered: The other partie to whom I reuealed it hath changed his lodging, and hitherto I haue not ſent vnto him, whoſe approued fidelity for that it remaineth of no ſmall record to my certaine knowledge, I will preſume to verifie. It reſteth then that I muſt needs expoſtulate with you touching the iniurie, of whom I haue more cauſe to doubt, being thereunto led not without many, and thoſe very abſolute coniectures. For firſt it is generally knowne, that you are very needy, and to be plaine with you, there be thoſe that will iuſtifie that by ſuch meanes you doe ſhift now and then very cunningly. It is Maſter L. a very baſe kind of ſhift for a Gentleman in any treacherous manner to deale with his friend ſo vnkindly. And I can prooue beſides, that ſithence my truſt repoſed, you haue entred ſpeciall conference with the partie. The time likewiſe doth ſomewhat aſſure me, in which no one but your ſelfe could ſo ſubtilly preuent me. There want not to giue ſcope heereunto, the ſpeeches alſo which the next day you deliuered me after I had ſpoken with you, which was, you feared leſt any man ouer-heard, and might poſſibly deſcrie me, whom your ſelfe knew an houre before our conference, to haue bin diſcharged our company. Againe the perſon and place where he remaineth, enforce ſomething, whereunto vnaccuſtomed you haue acceſſe, and therefore for ſome ſpeciall policie. And notwithſtanding all theſe vehement likely-hoods, yet will I not condemne you, till I ſee how you confute me. Albeit my cenſure hitherto paſſeth that very hardly you may anſwere it, without eſpeciall note of infamie, which being ſo, the diſpleaſure may returne ſuch as I can tell you, will not be maſtered very eaſily. The haſt of the meſſenger forbiddeth me longer delay, by reaſon whereof, I am compelled to leaue you. B. this of, &c.

An

An answere Defensorie vnto the effects of the same Epistle.

MAster H. The manner of your writing seemeth vnto mee very strange, and the circumstances such, as I promise you, wherewith I was neuer acquainted. I am not a little grieued to think that you should in that peremptorie sort you do, attribute vnto me the name of so base and vnfit a dealing. I would well you and your Informer vnderstood that it is not my practise to vse that cunning, which you like to tearme by the name of shifting, neither (by whatsoeuer necessity constrained) doe I inure my selfe vnto the same. It is an old prouerbe, *Where the hedge is lowest, there euery man is ready to goe ouer.* The verifying whereof appeareth in you, who hauing no more certainty then your meere imaginations to suspend me, doe iniuriously obiect my necessitie, as being the onely meane wherewith to disgrace mee. Why, Master H. doth it therefore follow because I want, that my minde must of force become maimed with such treachery? You are deceiued, and they guesse much awry, that in such hatefull manner doe goe about to abuse me. What argument call you that, that for because you reuealed your counsell to vs two, and it liketh you to preferre by certaine allowance the others reputation and ability before me, that therefore I haue deceiued you? Why, if you list to suppose a truth on my side (as lawfully you might doe) were there not as much reason that I for mine honesty, as hee for his brauery, should indifferently be censured? But your probable coniectures, you will say, doe entice you, the one whereof is the time, wherein none could preuent you. Was not I pray you, that other in towne as well as I, though he altered his lodging? And suppose that euery day we were both here since, may it be vnpossible that another might endammage the matter as well as wee? But I had speciall conference with the party, and the place and person without that occasion, of no likelyhood by me to be frequented. Had I conference? Is that a thing so maruellous? Am I so farre estranged from honestie, that I may not haue speech with a man, but to worke my friend villany? Alacke man, why, I was neuer so fearefull of mine owne keeping

Exordium. *Liptote.* *Excusatio.* *Paræmia.* *Antipophora.* *Erotema.* *Prosatalepsis.* *Paramologia.* *Erotema.*

Charientis-mus. keeping secrets, that I would haue denyed it if you had asked me, neither doe I much force if your owne eies doe witnesse the cause when I next speake with you. In saying the place and person was before time by me vnused, you speake iniuriously, for your owne selfe doe know, that both he and the rest were to me knowne before time, and that very familiarly. To conclude, I wish you to be perswaded, that in rewarding me with such conceits as these, you shall doe me but small courtesie, and ill requite my faithfulnesse by vpbraiding mee with my necessitie, that would haue endeuoured all meanes possible to pleasure you. And as touching any infamie to me redounding herein, I would I could as well cleare all my offences to Godward, as I can free my selfe of this suspition, and that with as great honestie, as others haue most maliciously sought to defame me, and then no doubt my account should be a great deale lesse then it is, when euer the Almightie by his eternall summons should call me. In resolution whereof, I end this answere. The of, &c.

A reply to the said answere Defensorie, wherein the matter of the Epistle is more firmely maintained.

Exordium. Allegoria. OF ancient time it hath often been said, *that it is ill halting before a Creple*; faithfull dealing and flourishing glosing are two contraries. Among true friends indeed, and such as doe make more account of their credit and honestie, then of the base *Antitheſis.* acquiring of a sleight commoditie, I do confesse it is not of small moment to build vpon the rocke of their assurance, and to make reckoning of their word, to the vttermost: but where Gentilitie is not all onely spotted, but in a manner couered and debased already with vnhonestly, and men hold it for a *Maxime*, to shroud their lauish and ouer-emptied expence, by whatsoeuer kinde of lucre, be it neuer so filthy, it is not necessary that repose be in such a place stablished, lest the vntimely rooting thereof, doe make men banne their winnings, and lament the bitternesse of their losse, when too late they are out of hope, for euer to haue the same recouered.

It seemeth Master L. by the continuance of your Letter, that the

the cenſure of my former direction you haue paſſed ouer very ſleightly, conceiuing that by a number of odde ſpeeches (which in manner of a racket you haue vſed, to toſſe my coniectures as tennis balles, being at your deeming not much materiall whether by order of the gaine you returne them into the Court, or banding them in the aire, ſuffer them to flie at all aduentures) you doe yet ſuppoſe to haue wrought a maſtery, and of whatſoeuer to be ſaid againſt you, to haue diſcharged your ſelfe very ſoundly. You muſt thinke M.L. I am no babie, neither doe you deale with ſuch a one, that notwithſtanding in plaine and honeſt vſage he accordeth to all ſimplicity, is yet of ſo meane conceit, but he is able to vent your vttermoſt actions, deale you in the handling of the ſame neuer ſo cunningly. *Hypotipoſis.*

The manner of your vſge, being peraduenture deliuered in ſome place where you were leſſe knowne, might make a flouriſh for your credit, and for the preſent in one ſort or other auaile you: but vnto me it is but matter to ſmile at, & occaſion (to deale plainly with you) the more to miſlike you, who not contenting your ſelfe to haue dealt more vnfriendly then befitteth, haue determined belike in your reaſons to make me beleeue, that I haue offered you the iniurie, and when you haue ſtung me to the quicke, perſwade me that the violence of the miſchiefe lighted vpon your owne body. But the courſe herein you take is too far wide from the cenſure of any honeſt opinion. What tell you me you were acquainted before time with the partie, and of I know not what buſineſſe you had to doe, which at the next ſight you care not to ſhew me? and then forſooth that the others abilitie and my ſuppoſe muſt be preferred before you in reſpect of your neceſſitie? with ſuch other friuolous repetitions without ſubſtance or honeſty: and after that ſome *Robin* the diuell, or I wot not what ſpirit of the Ayre muſt beſide impoſſibilitie be ſuppoſed to reueale the accident; what vanitie is this? what matter of reaſon therein, that as before I might not aſſure my ſelfe of your infidelitie? To what end proceedeth all the other circumſtances, vpon what conceit doe they cleere you? Tuſh, tuſh, deceiue not your ſelfe, nor thinke you goe ſo couertly but that men of diſcretion can and doe daily ſee you. *Commoratio* *Allegoria.* *Erotema.* *Confutatio*

Somewhat more then you think I haue hithence heard how the world

world goeth with you, you thought it very much at the beginning I shoud expostulate with you, but if I should stirre you with this *item* that I can tell you where, when, and vpon what expectation you descried me, you might thinke I did not then disguize with you.

I studie not to capitulate your iniuries, as confessing my selfe also not to be vnburthened with offences: But good I deeme it were M.L. that by some meanes you tooke notice of your owne infirmities. To aggrauate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwilling to toile my self, or trouble your conceits any further, I herewith conclude.

More sorrie of your ill condition, then of the abuse you haue done me.

A second answere by the like reasons of the reply, in further defence of the partie.

Exordium. AS anciently it hath been accustomed (as in the prouerbe by you alleaged) *Better it were for some to steale a horse, then for others to looke on.* It is an easie matter to finde a staffe to beate a dogge, and to him that list to haue a bad conceit, what honest excuse may be alleaged that can draw him from it. Men that are opinionatiue, doe not for the most part measure things as they are, but commonly as their minde leadeth them, and generally to speak of many things that in particular are vnnumbred, what the conceit giueth in certaintie to be adiudged, there is with diuers persons no question of good and bad afterwards to be opposed. Among friends sundry occasions doe happen that meerely for themselues are to be supported, the least of which happening among strangers, would not without great discontentment be carried.

Paræmia. *Allegoria.* *Sententia.*

It is giuen to some to beare much, because they seeme to bee borne to it, and to lay their shoulders vnder euery loade, because they are invred vnto it: yet all that carry loades are not Asses, nor euery one that supports a burthen is not forthwith a packe-horse. I know well M.A. you are no babie, nor I thinke you doe suppose

Prosonomasia.

ſuppoſe me ſo ſenſeleſſe as to be a foole. I vſe no rackets to your reaſons, as vniuſtly you conceiue of mee, nor would I haue you imagine that becauſe you thinke ill of me, I muſt needes be guilty, I tell you againe, as I told you before, you highly doe wrong me. And in this one more then any other, you moſt vnfriendly doe abuſe me. Why doe you ſo often inculcate vnto me, what others haue reported, and ſome ſay they haue ſeene in me? It is the truth I ſtand vpon, and not the malice of any one whatſoeuer, that ſo vilely miſdeemeth me. *Erotema.*

It is not my cuſtome to winke at all things, as I doe vnto you, ſo indifferently, but yet would I haue you conceiue how much the iniury toucheth me. You argue againſt me that it is not enough that I ſay it is not ſo, ſo ſay I vnto you, that you ought not to charge me without you can proue it ſo. Becauſe there reſteth ſome matter whereby I am in good condition tyed vnto you, it is not ſeemely for your credite, nor fit for the honeſty whereof you make profeſſion, to lade me any whit the more with iniurie. Make what large collection you liſt of my preſent ſtate and neceſſitie, I tell you, I deeme my ſelfe the ſame man that I was in greater proſperitie.

My requeſt is for the ſurceaſe of all this iarre, your opinion may ſtand as you liſt, but giue me conuenient time and acceſſe to cleere me. To vrge me as you doe, may but breed that which to neither of vs may returne pleaſing, and which in the end I know will be to you moſt diſcontenting. It were good that with leſſe reſolution you did ſway your opinions, ſo might you with ſmaller difficultie diſcerne, what with facilitie in fine you will of your ſelfe condiſcend vnto. My ſelfe being as loth to diſturbe you, as your ſelfe ſeemes wearied with the former toile, doe herewith ſet my limits, who worſe conceited of your light beliefe then of the wrong you haue done me, doe notwithſtanding continue,

Deſirous of your reformed imagination, &c.

NOw after theſe double thwartings on either part receiued in expoſtulating this iniurie, (the like whereof by writing is ſundry times occaſioned, and remaineth in this place onely for variety, to make them how by well handling, matters may on both ſides be equally enforced or weakned,) I will for-

you forthy two or three seuerall examples more, because of the necessary and often occurrence of this title daily, being accustomed in our writing. The first whereof shall be for matter of vnkindnesse. The second for breach of promise. The third from a meane Gentleman, to a personage of great honour, whereby in cause of bettermesse, shall be exampled how iniuries may be expostulated or complained of, and these in sequence shall follow by their examples.

An example of an Epistle expostulatorie touching vnkindnesse receiued.

Narratio. MAister G. I haue great marueile that remaining hitherto in Towne as you doe, we can by no possibility heare of your being, but by such iangling messengers as you make currors for spite, whereby to abuse your friends. In which the discourtesie is farre more by the vnbeseeming courses, and dealings therein vsed, then fitteth either your honestie or your friendship to be tolerated. I doubted not ere this time how apt you were to conceiue (euen for a very toy) in the worst degree that might be, of any one that behaueth himselfe neuer so well vnto you, so tickelish are your humours, & so vnsteady your censures. And which is worst, it cannot with you rest in imagination alone, but in such odde kinde of reports, and to such base persons you deliuer it, as it verely seemeth, you little recke what discredit you offer a man in the same, the least whereof would make you storme to the gall, if a man should but ouer-slip himselfe in giuing any maner of sound of you, tending to such effect as you proffer. Good God sir, are you and I of late become such strangers together, as that neither writing nor request may serue to haue accesse to your presence? Trust me I am vnused to these deuices, nor fit they at all vnto my appetite. Either something or no body to me, but vnto such as more recke of your coynesse then I doe, you may be as you will, or as your fortunes may beare with you. For my part I am too vnapt to weld any such insupportable amity. If you can vse me as your vpright, honest, and well-meaning friend, I am vnto you as firme as you would wish me, otherwise to encounter so many diuersities, of vnfrequented fancies, toyes or misliker,

Epiphone-ma.

mislikes, it answereth in no point vnto my property, which hauing thought good of meere well-wishing to signifie vnto you by present writing, I leaue you to your best opinion, this of, &c.

Yours in all good sort to be entertained, &c.

An example of an Epistle expostulatorie for breach of promise.

MAster K. I haue abstained hitherto to come or send vnto you, partly wearied with importunity, for that I thought two moneths now being passed, I might in this space haue found a season conuenient, wherein to haue ended with you. Hauing taken this cause in hand, I would (as in good reason it seemeth fit) you should determine with me vpon some conclusion, whereon resting assured, I might thenceforth know whereunto to trust, and neither waste labour in comming to so small purpose, nor hinder my certaine businesse by the vnsteady stay of your affaires, as already I haue done. We haue talked many times, and set downe certaine limits, mary to so slender effect, as I neither know when to demaund, nor you how to satisfie. So that depending vpon shadowes, I haue passed my time with small benefit, and you haue gone forward to little purpose. I doe pray you therefore that hence-forth such honest meaning may assure vs, as already betweene vs hath on either part been performed. To delay me thus with nifles, as I thinke it farre from a Gentleman, so doe I suppose you not intend it, considering how many wayes thereby, I am and shall be hindred. This therefore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily farewell, &c. *Narratio.* *Epilogus.*

An example of an Epistle expostulatorie from an inferiour Gentleman to his farre better in degree, authority and calling.

RIght Honorable, though by the custome and common policy of this vnhappy world, I am better warranted with a personage, *Exordium.*

personage of your greatnesse, to dissemble, then to deale plainly, yet because I finde as well by Gods owne word, as by the euent of mens practises, that such customes are neither pleasing to his Maiestie, nor alwaies profitable to such as vse them, I haue aduentured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to vtter.

Propositio. My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherein I finde my selfe grieued, and vpon what ground this my complaint is framed. I therefore most humbly beseech your L. for Gods sake and your own, to pardon this presumption, and to admit mee fauourable and indifferent construction, of what I shall here vnfold vnto you by writing.

I exclaime of wrong passed, I vrge my misery present, and I complaine of you to your selfe, and so doe make you iudge of all that shall be hereafter enformed.

Your L. did once know, and hath still some cause to remember, that of all such land and liuings as my father at his death was possessed, one onely poore Farme fell to my share.

I my selfe doe know, and shal neuer easily forget, that after the same was thrust into my hands, I neuer enioyed it without much vnquietnesse, quarrell and vexation, nor without the continuall malice and molestation of my vnnaturall Vncle, and such his associates, as by setting him on, vnder-hand, did afterwards finde meanes to fasten in the same.

This poore liuing (once in manner lost, afterwards recouered and yet still fearefully kept, the rather by meane of a new trouble, moued vnto me by Master B.) I was in fine driuen to offer for a little, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards mee, and that you would according to your honourable promises haue done me an expected good: I was content to yeeld my interest for eleuen hundred and three-score pounds, where sixteene hundred pounds had beene before offered by my kinsman, and so I told you.

This offer of mine, your L. for the time accepted, yeelding with some difficultie to pay the odde eight-score pounds, where I owed it. Howbeit afterwards, hauing gotten the Lease into your hands, and being possessed of the bargaine, and none now daring

daring to take the same from you, you quarrelled with the Lease as before you had done with the Title, and made mee a fresh abatement of the odde eight score pounds, affirming it to be no part of your charge to pay my debts.

To salue this mischiefe, and to saue my eightscore poundes, (your Lordship having reported the former bargaine to your most aduantage) I laboured without auaile, to helpe your memorie therein. Protesting (and that most truly) that vpon mine earnest and humble petition vnto your L. to leaue me worth a thousand pounds, and to pay my debts, and in regard also of the great abatement of what I might haue had else-where, your Lordship had condiscended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I will remember with more truth then good successe vttered, (specially the often touch of what my kinsman had offered me) did greatly mislike you. Whereupon growing in heat (yet with some regard of honour) you swore that if any other bought the same at my hands then your selfe, you would haue it for lesse then fiue hundred pounds, yea, for nothing, or else it should goe hard. Mary keeping it my selfe, you said you would stand my friend: which hote or cold conclusion, I protest did so appale, as with feare of further losse, with griefe and discontentment I grew sicke, and thereupon resolued to take what you would giue me.

Your Lordship hauing thus, what with countenance and choler dismaied me, and finding by such peremptorinesse my sense to bee ouercome, you ranne on still in this wrestling course, and vpon authoritie without cause or colour, cut me yet thirtie pound shorter. So as in place of one thousand fixe hundred pound offered me by my kinsman in the Countrey, your Lordship gaue me nine hundred and seuentie pound, leauing me out of this to pay a hundred and sixty pound debt.

By these meanes (right Honourable) was I then halfe impouerished, and am now altogether vndone, hauing neither skill to vse that little you gaue, nor will to raise my selfe after my fall, which I thought impossible.

It was a wholesome caueat giuen me by your Lordship, and a

full resolution put downe by my selfe, rather to stoope and to liue somewhat sparing, then by any prodigalitie to impaire my stocke: but being neither Marchant, Artizan, Broker, nor Vsurer, nor hauing among many debtors scarce one good payre, I could hardly frame to do what was aduised me, or be so much mine owne friend, as at first I had determined.

My state then brought thus low, my friends decayed and dead, my liuing sould for little, and the money spent, I resolued and still doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to seuer my selfe from so vnfortunate acquaintance.

Finde time therefore I beseech your honour, before my going to examine these particulars: they containe I protest nothing but matter of truth. It is an high verrue and most commendable in a man of your state, to right your inferiour against your selfe, by this shall you winne him vnfainedly to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you.

And so my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne hands, and to no man els, I leaue to your honourable & best consideration, humbly once againe beseeching your L. to suspend your hardest conceit against me, for expostulating my griefes, in respect my plainnes herein passeth not without trueth, nor any wrong enforced, but vpon iust occasion.

Of Epistles Exprobratory.

Chap. 4.

From matter Expostulatory, we will now turne our selues to the next title being Exprobratory, vnder which is contained cause indeede of vehement and grieuous disdaine: chiefly touching offences that impugne a contrary and laudable merit and desert. For which, howbeit in all ciuill vsages it be accounted vndecent, vncourteous, and vnbeseeming any gentle condition, to reproch a man in time of mislike, with good offices or turnes that before he hath receiued: So when contrary to the honest affection vnto him bountifully tendred, a man

man ſhall either vngratefully refuſe to recognize the ſame goodneſſe, or impudently, vncivilly, or inhumanely goe about to reward euill for good, and to enforce a moſt vnkinde iteration where himſelfe hath receiued moſt comfort. In ſuch caſes to vſe this Exprobratory manner of writting, to ſignifie vnto the partie ſo forgetfull of gentlenes, both what he hath receiued, and how much he was charged by all wayes, lawes and meanes that may be enforced, of humanity, pietie, or gentlenes, it ſhall not be amiſſe, and to ſuch end and no other is this Exprobratory kinde of Epiſtles to be vſed: of which, ſome certaine examples are in this place to be deliuered.

An example of an Epiſtle exprobratory touching ingratitude receiued.

IDoe not maruell at your wonted and ſundry delaies in anſwering my requeſts, nor that you breake ſo many promiſes with your friends for the gratifying of their courteſies: In that being things by nature annexed as they are to ſo ſeruile a condition, they ſeeme (as remedileſſe) in all diſcreet iudgements to be borne withall. But that I wonder at, is, how my ſelfe (knowing as I doe, and hauing ſo often taſted of that contemptible and hard diſpoſition of yours towards me) ſhould yet be ſo aſſotted, as to ſtraine my friends, to ſpend my money, exerciſe my wits, yeeld my trauell, bend my care, and paſſe my credit, to relieue, vphold, nourish and maintaine ſuch a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honeſty to regard me, wit to vſe me, will to requite me, ciuility to reſpect me, good nature to thank me, nor any one ſparke of endeuour whereby ſo much in good ſeeming to behaue himſelfe towards me. Many occaſions haue bin giuen me before time by ſome other miſprizers of my courteſie, but you of all others haue exceeded, and do paſſe them all in vnhoneſty. That I ſhould be occaſioned thus to reproch you as I do, is I wis, vnto me no great contentment, but that at my hands who alwaies haue ſo manifoldly deſerued of you, you ſhould ſo farre forth challenge to bee reproached, that certainely it is it whereof you ought moſt to be aſhamed. How many waies

Narratio.

Meriſmus.

Sinachriſmus.

Commoratio

Liptote. you haue wonged mee, and how little cause hereafter I haue to
Metanoia. intermeddle or haue to doe with you, hauing so ingratefully, nay rather inhumanely dealt with me, let the world iudge betweene you and me. Had I tryed you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had bin some-
Synonymia. what to haue denied me. But in a matter so slender, so small valu-
Asyndeton. ed, and but a trifle, to delay me, to stand with me, to breake promise with me, and which is worst of all, most vncluilly therwith to bearde me, that of all others is the most detested that may be. Sory I am, not that I haue knowne you; for the knowledge shall keepe me from you, but that in nourishing of you, I forgot my selfe so much, as I could neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you. From B. this of, &c.

An Epistle exprobratory more largely exampled.

Exordium. ALbeit vnto a gentle minde there is nothing lesse proper, then a reproching of benefits: nor any thing more contrarying, then to be touched with discurtelies; yet respecting the weighe of the manifold wrongs done vnto me, and most iniurious deuises, wherein thou hast contrary to all lawes of nature,
Hyperbole. vertue, or honestly, gone about to abuse me, rewarding not euill, but worse then mischiefe it selfe, for good, and doing that which all men hate, and the most discreet doe abhorre, in requitall of that which I chiefly deserued of thee, I hold my selfe neither to
Allegoria. be touched in gentlenes nor deemed at all in discurtesie: If to such a Camelion I giue his due colours, of so vile a viper doe bewray the feature, to so ingratefull a wretch doe blaze forth his picture, and of so vglie a beast doe yeeld his due portraiture, to the end that at least it may appeare vnto thy selfe, how euen
Antithesis. like to that thou hast euer seemed vnto me, I haue now found thee, and how contrarying to that my selfe haue manifoldly bound thee, thou hast now shewed thy selfe vnto me.

To the opening whereof let me call to remembrance that being here a great while fthence a stranger, spoiled of that thou
Merismus. haddest, laden with sicknesse, pursued of thy foes, burdensome

to thy friends, subiect to a number of casualties, of death, pouerty, hatred, penury, griefe, trouble and want, I tooke thee, I kept thee, I relieued thee, I prouided for thee, and that at such time as when forsaken of all others, thou wast onely compassed with extremity, had not this one curtesie, nay rather vnaccustomed kindnes, beene sufficient alone wherewith to haue bound thee? Questionlesse, if there had rested at all any sparke of good condition within thee, yet had this beene all that I had done for thee, happily could I then haue contented my selfe, and haue thought that thou hadst therein alone dealt but ingratefully. *Brachiologia* *Asyndeton.* *Antipophora.*

Abhorrest thou not in the perusing hereof to think how thou hast vsed me? Well knowst thou that on this hie point of curtesie I stucke not alone with thee, for after a recouery by my meanes had, and restitutions of thine estate, vnto thy wonted possessions, health, freedome and liberty, I not onely so setled thee, but being haled thy selfe as it were out of the Lions iawes, I made thine aduersaries a prey vnto thee, I fauored thee, I loued thee, I esteemed thee when none would regard thee, when all men despised thee. Were not these benefites sufficient to haue yoked any good or honest disposition vnto me? What Viper may I then terme thee? What monster or hellish impe that not onely hast vouchsafed so much as to requite, but scornest in appearance so much as to beare a good opinion towards me? Is it possible that man then a Serpent, or then the very Crocodile it selfe should become more malicious, yet hast thou in farre greater quantity then these contained thy venom, the Hydra was not answerable vnto thy property, the very Sauages themselues could not equal thee, thou art in fine beyond all, and there are none beyond thee, for both men and beasts doe abhorre thy treachery. *Erotema.* *Commoratio* *Asyndeton.* *Erotema.* *Aporia.* *Allegoria.* *Paradoxon.* *Hyperbole.*

What then auaileth that of such a one I haue merited so highly? Whereto serueth it to haue extended on him so great and vn-vsed bounty? The dog fawneth by kind where he is loued, the Tyger by gentlenes is from his cruelty disturned, the Lion will not suffer a kindnes vnrewarded. But thou (hatefull of all others) degenerating from all nature both of men and beasts, weighest not of friendship, reiectest fauours, hatest all gentlenes, regardest no kindnes, contemnest merits, and kindlesse of all kinds, or rather sequestred from any kind, giuest thy selfe to reward *Erotema.* *Sententia.* *Pleonasmus* *Polyptoton.*

reward the best deseruings, with vnauoydable and most detestable villanies.

Epizeuxis. *Anaphora.* Had I not too-too much deserued as I haue done at thy hands, it might, in some sort, haue sufficed me. Had I by any knowne or pretended euill, euer pursued thee, had I meant at any time badly vnto thee, it might yet haue contented me, that forgetfull of all that before passed, thou shouldst in this hatefull manner haue dealt with me. *Merismus.* But hauing onely heaped on thy head a multitude of fauours, receiued thee as I haue done with so sundry courtesies, imbraced thee (as thou knowest) with infinite contentments, deliuered thee from death, and very hellish tormentors, what kindnes could be more, or what merit so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompense so euill, then wherewith besides all course of iustice and equity thou hast most vnnaturally acquitted me? *Antithesis.* One only comfort resteth, that of all honest minds thou art hated deseruedly, and out of all gentle company art excluded perpetually, wherein hauing the onely solace vnto my grieued conceit that for the present may be acquired, I liue in hope to see thee once againe to haue need of me, when according to thy demerits I shall thinke of thee; and in the meane while esteeme of thy fashions, as thou hast giuen me cause to account of them. *Epiphonema.*

Of Letters Inuectiue.

Chap. 5.

TO these Exprobratory epistles, doth next follow the title Inuectiue. A sharp and bitter inueighing against the person, deeds, or behauiours of men occupyed altogether in condemning, disabling, and wresting whatsoeuer may be collected to the reproofe, diminution, or impugning of any one, and that by all manner of quips, taunts, reproches, blames, imputations, or designements that may be of euils. And yet this not by a disordered, malitious, or rayling humour, vniustly and without great and forcible cause to be pursued, but by a learned, discreet, lawfull, or reasonable toleration to be followed, which in all manner of directions is principally to be required. The

conueiance

conuciance is as full of Art as any others, that heretofore haue beene crampled vnto you. and as well for the life and quicke inuention as orderly disposition, enforcements, and neate deliuery, hath his speciall commendation.

An example of an Epistle Inuective of a father against his sonne.

THe sight of your Letters, and message receiued by your seruant, haue (good Cosen) bred to me in perusing and hearkening vnto the same, no small matter of disquiet, not that your letters or messages for themselues are, or haue beene at any time ill-welcome to my hands, but in respect of him for whom they come, whom in truth I neuer recke if I heare of, so filled haue I been long since with the euils by him committed. I am nothing ignorant that of loue and meere goodwill you beare to me and mine, you framed your speeches vnto me, which with how much tediousnesse I haue considered of, and with what willingnesse I could haue omitted to answer them, no one can so well giue testimony, as the burthen of mine owne sorrow beareth witnesse vnto me. *Exordium.* *Metonimia* *Epiphonema* *Lyptote.* *Paraphrasis.*

But for that I see you are ill-conceited at my heauinesse, and of your owne good nature would gladly finde a meane to recouer that vnto mee, which my selfe am out of hope for euer to compasse, I am content, though ill-pleasing to my remembrance, and the rather also that by the extremity of the euils your owne minde may be dissuaded from any further dealing in the cause, to shew vnto you the good conditions of him you sue for, what manner a sonne hee hath alwaies beene vnto mee, what reason therby I haue to command him from me, and how farre wide you are, that in such sort as you declare, doe conceiue both of him, and of me. *Apostrophe* *Noema.* *Liptote.*

I need not repeate heere vnto you, with what fatherly care I haue brought him vp to mans estate, by what prouident foresight, I sought both with maintenance and conuenient place of credite, to continue him as a Gentleman, how vnwilling I was to enter into the search of euery small offence, but attributing the force thereof to his time of youth, was content to *Paralepsis.*

winke at that many times, the ſufferance whereof I doubted would turne to the ruine that it preſently carryeth, I will but giue you an inſtance of the ſame, to the intent that as you ſhall know thereof, ſo may you in reuoluing the reſt, conſider the better how vnkindly, yea, more then vnnaturally I may ſay, he hath rewarded me, and therewith will come to the preſent eſtate wherein he now remayneth.

Narratio. It is I iudge about three yeares ſithence, to the intent to retayne him in ſome good order of life, I placed him with a right godly and worſhipfull knight, ſir H. D. who for my ſake both loued him, and I know tooke paines to the vttermoſt to reforme him, before that time I had placed him in an Inne of Court, where with expences ſufficient I kept him. In both of theſe places he brought me more then I will rehearſe indebted, ran himſelfe on the rockes, durſt not beſides (for that priuily *Meriſmus.* he had taken vp) to ſhew his head. Complaints were infinite againſt him, this man could not be in quiet for him, that mans ſeruant he miſuſed, this party he deceiued, that other he highly wronged: what could I doe vnto theſe things, but as one deſirous to reclaime him whom he knew to be his owne (though with a reſolute vow neuer to deale with him,) I then had caſt *Commoratio* him off, yet by entreatie of his friends and his earneſt ſubmiſſion I receiued him againe. Sithence which, too much it is to bee reuealed, how ſtubbornely euen in mine owne houſe, how iniuriouſly among mine owne people, he hath behaued himſelfe, by reaſon whereof, as compelled for the quiet of mine owne family, I appointed him to goe from hence into S. there to remaine with his Vncle. And becauſe it was againſt a Chriſtmaſſe, and that I would not diſmiſſe him vnfurniſhed of that belonged to a Gentleman, (beſides that, with a couple of good Geldings I horſed him and his man, and ſuted him of apparell, and what other needfull neceſſary,) I deliuered him twenty pounds in his purſe. He was no ſooner gone to D. being not paſt twenty miles from my houſe, but the very ſame night he loſt all his money at dice, pawned his horſes for twenty nobles, and was faine of an honeſt friend of mine to borrow ten pounds for his expences, and to redeeme his Geldings, one of my poore Tenants there refuſing to ſupply his wants, he fouly beat, and if company had

not

not come in to the reſcue, had like to haue ſlaine him.

Nay, what hath he done more, but knowing that theſe his ill demeanours comming once to mine eares, I would neuer after repute of him, he hath confederated with a wicked raſcall that was once his man, who being the very ſame night in his company, next day after came to my houſe and robbed me.

Are not theſe impieties (thinke you) very ſtrange? What nature is in ſuch a ſonne? nay, where in him are thoſe diſtrict lawes of nature become, that commonly inforceth in all other children, an awefull loue and reuerent regard vnto their parents? Where is the feare of diuine and humane lawes, the one threatning a ſharpe ſcourge for ſuch vndutifulneſſe, and the other puniſhing by penall forfeitures and impriſonments, the manner of ſuch deteſtable and diſordered looſeneſſe? To what iſſue is the ancient right and laudable cuſtome of our fore-fathers already runne, that whilome by ſeuere directions compelled the runnagate vſage of their children to a more diſtrict impoſition & far eſtranged exaction then now vſed, of a moſt rare and ſingular obedience? Why is the common intendment erſt in our predeceſſors times, of lawfull and good ſo accuſtomably vſed, thus quite forworne, and in theſe our ſeaſons (filled with all kind of careleſneſſe) ſo far forth diſgraced? who is he that now reckeths further then his owne fantaſie? or what ſonne will for any zeale or duty once ſeeke to repell his owne appetite? Whither are ye gone ye iuſt and ſeuere Iudges, by whoſe ſentence and opinion definitiue, ſharp and bitter ſortures were laid downe vnto them, that durſt preſume by any outward ſhew in the world, but once ſo much as to countermand the authority of their fathers?

Ereema.

Prolepſis.

Proſopopaia

O times more iniurious then euill it ſelfe, by whoſe only ſuffe- rance, miſchiefe ſpreadeth her ſelfe ſo highly as it doth, into ſuch manifold branches! What would you haue me to ſay in theſe things? Thinke you not that I haue already receiued diſcontentment enough at ſuch a ones hand? or would you wiſh me againe by returning him home weetingly, to ſucke vp mine owne miſ- fortune, and by nouriſhing an expugnable wickedneſſe, to ſee a demonſtration of mine owne ſorrow and deſtruction daily before mine eyes? No, no, coſen, I haue (I hope) taken order ſufficient for theſe things, his preſence I am reſolued ſhall no more diſquiet

Emphaſis.

Aporia.

Oriſmus.

Peroratio. disquiet me, by hearing or remembrance of him, if no friend of mine doe otherwise vexe me, for needs a vexation must it be, be it but the least (suppose) to conceiue that I haue yet remaining vnto me such a sonne. Take heed (good cosin) that as he hath deceiued a great many others, but me of all others most especially, he also do not deceiue you. Driue him quickly from your presence, and thinke that a greater plague can you not receiue into your family, then a person so vile, and of all others demeaned so wickedly. This is all that I can deliuer you of my present opinion, but not the least of a thousand other accidents occasioning the same. Whereon I am determined fully to repose my selfe. Sending in the meane time my hearty commendations and earnest thankes, for the indifferent care had of my being both to you and your bed-fellow, this of, &c.

Exordium.

An answere purgatorie of the sonne touching matters inuective of the former Epistle.

VVEre it not, Sir, that my presence might more offend you then I wish, or by any action of mine owne, would willingly deserue, I had (emboldened by the equity and right of my cause) in all humble reuerence and duty, tendred my selfe vnto you, but vnderstanding how greatly the malice of mine ancient enemies haue preuailed towards me, and that without the very piety of your selfe, and equall regard had to the due information of my cause, there is no place of fauor left vnto me, I chuse as the meetest to abandon for a while the yeelding vnto you (by my accesse) of any such annoyance, and in the meane time to frame these hūble lines, pacifiers of your more then ordinary discontentments, that as true aduertisers of the course of that wherewith I am charged, they may pleade pardon of your protested mistake, and winne vnto me (as I hope) that entertainment againe, from which hitherto by the vndeserued proceedings of mine aduersaries, I haue beene iniuriously detained.

And albeit there is no reason why, in the measure of all your actions, I should or ought to deeme, that you doe, or enterprise any thing vnaduisedly: yet forsomuch as the secret sting of malice is such, as is able to penetrate the wisest, & that where much

Insinuatio.

is

is feared, the least matter inducing thereunto is made occasion to question of; I doe in as lowly manner as I may, beseech that but with indifferency you will see how, and in what sort I am wronged, and giuing credit to what hereby in mine owne defence alledged, you will censure the rest, as to the respect of your fatherly piety appertaineth. *Parefis.*

The weight of that, for which, as I vnderstand, you are agrieued against me, is that heretofore you haue had suggested vnto you, that I am very vnthrifty, that I keep lewd company, that I consume all at dice, that I am a quarreller; and lastly, that you surmise you were robbed by meane of me, or by my assent; all which to confirme, mine aduersaries seeme to haue gathered vpon me great aduantage, in that notwithstanding, being often forewarned the contrary, I sithence fell into company, played at dice, brake a mans head, and that my man that robbed you, was the night before in my company. *Propositio. Anaphora.*

Much more euill commonly carryeth the reporter in deliuering an euill suppose of a reasonable conceited matter, then oftentimes doth the action it selfe, in the most worst degree of truth that can be, being equally considered of; for example, was it euer held a thing insufferable for a Gentleman to frequent company, or to play at dice? May it not sometimes be iustifiable to breake a mans head? Is it a matter of preiudice, that he who once did me seruice was seene in my company? Your selfe, sir, I know will answer for me to all these? No? Then will not I, not onely not deny but I did all these; but by your fauour, iustifie to their faces, that honestly, lawfully, without offence against you, or reasonable mislike of any other, I haue and might againe at any time enter into the like vsage of all or any of these, as at that time I did, when they so complained of me. *Sententia. Paramole-gia.*

The company whereof I am accused, were such onely and none other as I found in mine Inne, Gentlemen each to you wel knowne, and of all men generally well reputed; the play that I vsed, was with them, the let, by agreement not great, concluded vpon more to passe time, then whereof to make gaine. Hereunto commeth a bad fellow out of the towne accompanied with one of your Tenants, who looking on a good while, craued at last he might set, which being granted, a cast fell betweene him and *Commoratio Hypotipofis.*

and me of a number to be decided, for his opinion he dared me a good time with twenty nobles to my geldings, I accepted the wager, the board went with me, your tenant accepted, who against all others stood against me, and hauing the wager in his custody, would not deliuer it me. Words by such meanes multiplyed, and they both arose against me, whereupon forced to some impatience, my hand made way to my right, wherewith I quayled their resistance. Lo now sir, the matter thus highly framed against me, loe here the losse, the pawning, the borrowing of mony, and what killing and slaying against me reported? See heere I beseech you the vnthriftinesse, the mis-rule, the ill company, and what else that malice could any waies deuise to ouerthrow me.

Metonimia
Epiphonema.
Synonymia.

And yet if but truely in their very suppose they should haue dealt with me, what conceit could they then haue found in all this to obiect against me? Is it not a thing ordinary among Gentlemen when they meet together to solace themselues with some one or other reasonable pastime, in allowance whereof, no one is ordered by himselfe, but by common liking of the rest? Is it not a thing naturall to man, after wearisome trauels to vse vnto his minde some honest recreation? Is it not according to ciuility to entertaine times and occasions? Affoorded you not therefore the mony you gaue me, in company well reputed, and in their honest exercises moderately to maintaine me? Agreeth not hereunto your onely daily conuersation, your entertainements, your continuall vse of company applyed in your owne behauiours, and in others commended before me?

Erotema.

What then may be said to condemne me? the common name (perchance) of the play, carrying with it a continuall surmize of inconuenience? I need not heere lay vnto your wisedome for my defence, that as well therin as in all other demeanors, there is *vse* which is allowed, & *abuse*, that in it selfe is insufferable. To commend the moderate vse hereof, I can induce nothing more then *custome*, and for the choise of the best obseruation, the company must cleare me. Now in auoyding the enormities, the charge (if I misconceiue not) you gaue me, extended to the fellowship of the worst, in whose society nothing is so common as ill vsage, and in whose pleasures, no one thing so ordinary as vnthriftinesse, each

Antipophora.

Paramologia.
Epanodis.

each of which occasioning that euill which I seeke to shun, hath beene herein so farre exempted, as I protest there resteth in veritie, no suspition at all wherewith I may be charged.

But if now sir, you will reason of your tenants hurt, what therein may be obiected that shall not euery way further mee: *Apostrophe.* who is he that by nature could be so restrained, but by the very instinct thereof, hee will rather kill if neede be, then stand to bee killed? Hath not the Soueraigne mother of all our earthlie *Paradigma* being, armed euen very beasts themselues to their owne defence? hath not the Lion his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthiest sort of mankinde also contemne to be misprized, and naturally couet where they be enforced, immediatly to bee reuenged? Allotteth not the law vnto euery man his right? was it *Erotema.* not by conuention agreed that the winner should haue the wager? And did not the vniuersall sentence of the whole boord, adiudge it to me? What resteth any waies then to bee alleadged whereby in this action to accuse me? Nay rather what is *Polyptoton:* vnleft herein to condemne him, that being your tenant, hauing his liuing of you and yours, beholding as hee is to all yours, would yet be so vile conceited against any of yours, as not with ordinarie speeches alone, but with vnfitting tearmes, with violent force, would goe about to withstand me, to hurt mee, yea desperately to confederate with another of my life and money *Asyndeton.* to bereaue me?

But now to draw vnto the last part that toucheth any man, standing as a coniecture for that hee was in my companie the night before, I must conspire with him to rob you. Doe but con- *Dialysis.* sider sir, I pray you, what likelihood of truth this beareth: would any one bee so mad as once to harme, to goe about to hurt the possessions that in right is to no one so much as himselfe? would I euer appeare so vngracious as to confederate with a stranger, to no benefit but of himself, to rob & spoile my father? Alas, what *Ecphonesis:* could there be so aduerse vnto nature, as should inforce in me so vnkind a condition? You must needs Sir (by your fauour) something consider, what one thing or moe might be in me occasioning vnto the same, it must either be some vehement necessitie *Expeditio.* (which neuer happened) constraining me great extremity (which

you

know to be contrary) wherewith by keeping mee too short of expence or maintenance you might enforce me, a kind of wanton prodigality, whereof no world can accuse mee, ill counsell whereunto so farre forth I never could yeeld me, or a most detestable and vile disposition graffed in my selfe, which no man ever found in me. These causes as I thinke are the most likest of all others, inducing to those opinions, which how farre they or any of them have estranged my condition, let but the very consciences of my vtmost aduersaries indifferently trie me: what if hee were in my company, is not that a thing that without any suspition at all, might easiest of all others happen vnto me? I am
Dichologia. not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors; if hee were ill, weigh I pray you, the fault proceedeth not from me; Sorry I am that any such conceipt by any one of mine should so much offend you.

Epilogia. These things then falling out in such sort as they be, it may please you sir henceforth to allow of this my iust Apology, and by the selfe same *nature*, *piety*, and *louing condition*, wherewith in all duty and obedience I seeme firmely charged vnto you, in like sort to recognize and receiue me, who notwithstanding I con-
Dichologia. fesse many waies heretofore, to haue erred, yet herein in no one point indifferent, rest I rightly to be challenged. The expectation whereof hath made me presume to the recommendation of these leters, attending therewith all the newes of your good conceipt, and happy returne of this bearer. From, &c. this, &c.

TO this defence, we will for the more variety suppose a reply to be made by the Father, the reasons whereof shall yet also consist in the selfe same state absolute, yeilding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their speciall intendments, they are, or may be carried to diuers seuerall purposes. Inasmuch, as like to their present vse in this defence they haue bin suggested for confirmation and to the clearing of the formes faultines, herein also by the same conueiance they shall be maintained by the confutation of all his former allegations, the matter whereof in sort following may be conferred.

A

A reply of the Father, confuting the allegation of the Sonne, and maintaining the causes of the former imputation alleadged.

YOur wiles (Sirra) and sophisticall expositions of your owne misdemeanors, with sundry confirmations therein vsed, whereby to driue me from the very suppose of that whereunto no one thing hath giuen more euident testimonie, then the course and progression of your whole life, are either too newly forged, to reape at my hands any sound credit, or the meteall so light, as carrieth in the weight thereof very small substance, in my conceit to be beleeued. *Exordium.*

Well haue you applied your wits (no doubt) and to especiall good purposes haue your studies bin framed, that can so cunningly comment as you haue done vpon so bad a text, but withdraw your measure betimes, and cease this ouer-weening, lest by continuing your selfe in a fooles paradice, and where all things are naught, supposing nothing to be amisse, you doe (as by your sundry deserts you haue sundry times endeuoured to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered. *Metaphora. Infinuatio. Allegoria.*

The shame you haue of your mischiefe done, & guiltinesse of your owne conscience to come in my sight, together with a knowne mislike that you haue receiued from me, either to see or heare from you: you vse as a cloake to couer the long pretext you haue made in defence of your euils, you haue wel shewed that paper beareth no other hue but his own, & the letters you imprint thereupon, carry but their proper colour. Though they falsifie a thousand actions, and bolster vp innumerable lies, it is not seene in their charge, but in a shamefast browe of him that were not past shame, the least of all these would quickly be deciphered. Is it not inough to haue doone badly touching your selfe, vnkindely demeaned your selfe towards your fathers friends, vnthriftily consumed your time in some one or other bad company, run at randome euery way, to your parents & your owne infamie, but that also in your behauiours, you will not onely dare to deny it, but that which is worse, in your writing seeke to defend it? *Allegoria. Parison.*

It

know to be contrary) wherewith by keeping mee too short of expence or maintenance you might enforce me, a kind of wanton prodigality, whereof no world can accuse mee, ill counsell whereunto so farre forth I neuer could yeeld me, or a most detestable and vile disposition grafted in my selfe, which no man euer found in me. These causes as I thinke are the most likest of all others, and ueing to those opinions, which how farre they or any of them haue estranged my condition, let but the very consciences of my vtmost aduersaries indifferently trie me: what if hee were in my company, is not that a thing that without any suspition at all, might easliest of all others happen vnto me? I am
Dichologia. not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors; if hee were ill, weigh I pray you, the fault proceedeth not from me; Sorry I am that any such conceipt by any one of mine should so much offend you.

Epilogia. These things then falling out in such sort as they be, it may please you sir henceforth to allow of this my iust Apology, and by the selfe same *nature, piety*, and *louing condition*, wherewith in all duty and obedience I seeme firmely charged vnto you, in like sort to recognize and receiue me, who notwithstanding I con-
Dichologia. fesse many waies heretofore, to haue erred, yet herein in no one point indifferent, rest I rightly to be challenged. The expectation whereof hath made me presume to the recommendation of these letters, attending therewith all the newes of your good conceipt, and happy returne of this bearer. From, &c. this, &c.

TO this defence, we will for the more variety suppose a reply to be made by the Father, the reasons whereof shall yet also consist in the selfe same state absolute, yeilding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their spetiall intendments, they are, or may be carried to diuers seuerall purposes. Inasmuch, as like to their present vse in this defence they haue bin suggested for confirmation and to the clearing of the sonnes faultines, herein also by the same conueiance they shall be maintained by the confutation of all his former allegations, the matter whereof in sort following may be considered.

A

A reply of the Father, confuting the allegations of the Sonne, and maintaining the causes of the former inuectiue alleadged.

YOur wiles (Sirra) and sophisticall expositions of your owne misdemeanors, with sundry confirmations therein vsed, whereby to driue me from the very suppose of that whereunto no one thing hath giuen more euident testimonie, then the course and progression of your whole life, are either too newly forged, to reape at my hands any sound credit, or the mettall so light, as carrieth in the weight thereof very small substance, in my conceit to be beleeued. *Exordium.*

Well haue you applied your wits (no doubt) and to especiall good purposes haue your studies bin framed, that can so cunningly comment as you haue done vpon so bad a text, but withdraw your measure betimes, and cease this ouer-weening, lest by continuing your selfe in a fooles paradice, and where all things are naught, supposing nothing to be amisse, you doe (as by your sundry deserts you haue sundry times endeuoured to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered. *Metaphora.* *Insinuatio.* *Allegoria.*

The shame you haue of your mischiefe done, & guiltinesse of your owne conscience to come in my sight, together with a knowne mislike that you haue receiued from me, either to see or heare from you: you vse as a cloake to couer the long pretext you haue made in defence of your euils, you haue wel shewed that paper beareth no other hue but his own, & the letters you imprint thereupon, carry but their proper colour. Though they falsifie a thousand actions, and bolster vp innumerable lies, it is not seene in their charge, but in a shamefast browe of him that were not past shame, the least of all these would quickly be deciphered. Is it not inough to haue done badly touching your selfe, vnkindely demeaned your selfe towards your fathers friends, vnthriftily consumed your time in some one or other bad company, run at randome euery way, to your parents & your owne infamie, but that also in your behauiours, you will not onely dare to deny it, but that which is worse, in your writing seeke to defend it? *Allegoria.* *Parison.*

It

It fitteth not that I should vse reasoning, neither meane I to contend with your cautels, but for fashions sake, or (if so your list) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth passage and flourish made of your company, their reputation, your ciuilitie, small pay, my allowance, and your construction vpon the same, doth it not draw to this end, that it was in an Inne, in a place filled with all vnthriftinesse, in a dicing Chamber, in a spectacle for all companies? Doth not the very deliuerance of your own fact condemne you, doth not the very sequell of his entrance, looking on, and play (whom you tearme to be a base fellow) impugne you? Doth not your after quarrell and mischiefe done, oppose it selfe against you? What if all the information deliuered vnto me in particular were not true? Is not the substance true? *Nature* coueting recreation, is in him that will be modestly gouerned, to be measured as well by time and place, as by entertainement of companies, *Custome* carrying with it selfe any secret insimulation of euill, is not to be followed, *ciuility* is not *ciuility*, when it shall be repugnant to a right gouerned modestie: can that be agreeing to *law*, which in effect is discordant from any good order of law? Induce you my allowance, as a confirmed *sentence* to your vaine opinions? Why, sirrah, frequented I euer any such play in Innes? Nay rather did I not euer mislike it, alwaies speake against it, and in euery action condemne it? Stood not my conceit that being in the best part it might be, though young men stood neuer so much on their light gaming, and little hinderance, it was rather an allurement and invrement to vnthriftines, then a pastime of any gentlenesse when it was vsed in a Gentlemans house? which is by sundry defences more tollerable, and not in an Inne, the very publike intertainer of all kindes of societies.

Sinathrismus.

Synonymia.

Exetasma.

Orismus.

Metanoia.

At your departing from me, your iourney lay to S. you were to trauaile to my friends house. In respect of the time, my reputation, your being, the place, and the company, I furnished you with money, knowing that there, and with such persons, and in their seuerall pleasures you were to be conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meetest for the expence and society of any Gentleman, thi-

Sinathrismus.

ther ſhould you haue trauelled, ſo in the honeſt diſtribution of that allowed for your maintenance, you had both auoided the preſent miſchiefe alreadie incurred, and preuented occaſions, whereby many times they are aduentured.

It is not enough, not to do euil, but we ought alſo to reſiſt the occaſions of euil: What recreation I pray you, after trauel is more natural then geſt? Who more ſubiect to caſualties, then they that hazard themſelues to moſt companies? What *cuſtome* better, then to vſe our Inne for repoſe, the onely and ſole intent whereunto it was prepared? Wherein is *ciuilitie* more commended then in honeſt gouernement? What more lawfull for any man then laudably to beare himſelfe? Your demeanour is tied to your owne behauiour, and not to anothers inclinations, your actions well diſpoſed are not offenſiue to what by others pleaſures to be continued: had you vſed the place as it ſerued for, who would haue been diſcontented? Once it appeareth that euill is come of it, brawlings ariſe, men are hurt, ſlanders enſue, and infamy doth guerdon it.

Sententia. *Antithesis.* *Meriſmus.*

Touching the latter part of your Letter I ſay little, till I haue more deliberately of the circumſtance conſidered. Some hoping more of that you will be, then I dare intend what you may bee, haue many waies in this action perſwaded mee. Where much hath beene ouer-paſſed, it is reaſon that ſomething at length doe beare ſhew to haue well deſerued. Simplicitie in well-doing, is farre more pleaſing then a curious definition of well-doing. When I find proofe of your amendment, I ſhall then wiſh to ſee you. Meane while, it ſhal behooue you to enter into your ſelfe, and more circumſpectly to conſider what moſt fitteſt beſeemeth you, wherewith at this preſent my directions ſhall conclude. R. this, &c.

Peroratio. *Sententia.*

An example of another Epiſtle Inuective, pleaſantly written againſt the humours and conditions of a vaine-glorious perſon.

VVEre the peeuiſhneſſe of my conceits correſpondent to thoſe vaine-glorious humours of yours, I could before & ſithence your exemplified diſcourſe committed to my view, haue vpon occaſion ſufficient, deuiſe how & wherewith to haue

Exordium.

preuented or answered your accustomed cauils. The first where-
Epanodus. of not hauing performed, so could I willingly also haue left the
latter vndone by determined speech to haue bin accomplished,
were it not that hauing prooued the arrogancie to bee in you,
wherewith vntruly you charge me, I might by ouerlong silence
giue head to your follies, and whilest by an outragious well-
liking of your selfe, you become ignorant of your owne mis-
Liptote. chiefes, you might vse a scope not necessary, thereby more far-
ther to abuse my sufferance, as heretofore you haue done a great
many others by their common negligence.

For auoyding whereof I haue (as my leisure would induce
me) thought good to giue place to mine owne determination,
Ironia. and to serue your humour so far forth as to answere your letter,
not being stung, as you fondly and vainly imagine, with the ve-
nome thereof, nor galled with the opposed surmises of your
munificence, wealth, credit, reputation, and I know not what
besides, all which I doe suppose either to be so scant, as no man
can substantially discerne them, or otherwise that you would
neuer so often as you doe, without a surfetting folly endeauour
to obtrude them.

The policies you vse with me are nothing strange, which be-
cause they are now growne so stale, be euery way therefore the
Omissis. lesse current. How like vnto a shamelesse woman, or some o-
ther base conceited creature, you appeare in your writing, let
but the matter of your Letter testifie, if because you haue both
manly shape and countenance, you will admit neither of these
similitudes, you must be either a childe, or a foole, and so weare a
Sarcasmus. bable, or take a horne-booke at your girdle, and get you to
schoole againe.

You complaine that I haue done you iniurie, if I haue, why
then doe you not content your selfe to pursue the reuengement
Antipopho-ra. thereof, either with manlike or lawfull extremitie? Why take
you for a refuge these cankred foolish vpbraidings, womanish
Sobesisono-maton. encountrings, vnseemely lyings and childish threatnings. If we
follow the rule you begin, wee must streit waies be children,
Ironia. and then I must wrangle why you stole away *Tom's* bread and
butter, and you must threaten if I tell of that, you will then com-
plaine of me for eating vp the firmentie that was kept for the
childes

childs breakfast,or how I drunk vp my grandams ale and toste, or licke bread in the dripping pan, or some such like weighty causes. A soueraigne capacitie no doubt.-Is this manner of dealing deriued I pray you from your Gentilitie, or had you it by education,or haue you won it with your wealth,or is it incident to your reputation? Be these your incounters? A braue canuisado indeed,when to deface an honest mind,you haue shot out all the venome of twenty yeares acquaintance that you haue stuffed together,and all not worth a butterflye, then to tell to those that accompany you how brauely you haue touched mee, how with your learned enditing to so many read and shewed, you haue quencht me, how many waies behinde my backe, if you were so ill disposed, you could kill me, and for default of other matter forsooth, how they laught at me to whom I haue spoke somewhat against you,and how master B. found *Socrates* in my Letter, and sent to seeke out your well reputed skonce to expound it, not without the credit of your owne worship sole lie to be admitted to the sight hereof: If I should for carrying this insight, not say you were a great Clearke, your grauitie, I know would condemne me, and it would be thought in your deeper studies,that my senses did faile me. But alas sir, what is it that I would deny you? It is not I,well I wot that haue abilitie, or if I had, would presume so farre as to impugne you, what would you more sir; I am come to your bow, and acknowledge your credit, your worshipfull acquaintance, and all else you haue brought me to. But yet sir,after all these sporting deuices, he is but a Nidcote, and that wise men can tell you, that will glorie so much in such fruitlesse follies.

Insultatio. *Meiosis.* *Merismus.* *Antiphrasis* *Prosonomasia.* *Maiosis.* *Charientismus.* *Epitropis.* *Asteismus.*

But say I tis your owne glorie? No, not so,it is but a Thrasonicall exercise. There be that affirme Gentility,hath no deriuation,where is neither good nature,honesty, nor friendly condition. But what is that to you? A man may sit vnder a stall with credit,but to be laid on a stall,smelleth somewhat of beggership. Goe to, I warrant him he is a proud fellow, and little of good manner knoweth,that so rudely will dare to speake of mastership.

Metanoia. *Antipophora* *Sarcasmus.*

Yet now we be in,let vs go to it by the weeke. In odde sooth I must tell you plainely, your occupations haue beene too manifold to thriue by your honestie. But perchance the terme is

Apostrophe.

quaint, and you will say this matter of honestie is besides your
Charientis-mus. profession? Alack sir, though it be, you must pardon the writer, it was but a mistake in his penning. by ill noting your pedegree.

Tush pedegree, pedegree, here is nothing with you in hand but twitting with pedegree, Cookes fish! these proud fellowes that haue nothing to liue vpon, to see how malapert they be, if
Irmus. they had abilitie to take to, as you haue, and wherewithall to beare vp their heads in the world as you do, such credit with honorable and worshipfull, who haue multiplied your praises for noted good parts, apparantly seene to be in you, what would then become of their doings? Very true sir, but will not this be
Asteismus sufficient to giue scope to the name of Gentleman? Faith sir, to be plaine with you, tis but as the wiser sort doe hold opinion.

For in our beliefe it is said, that a great deale better shew doth
Orismus. Omoioteleton Brachiologia it make to giue but one certaine and true demonstration of a Gentleman, then to yeeld twentie brauadoes, and neuer come neare the true meaning of them, raying, lying, backbiting, slandering, facing, vaunting, contemning, cogging, menacing, vpbraiding, taunting, and proudly defacing other mens actions, desert, qualities, behauiours, and vertues, are in right reckoning, in vere truth but slender parts of a Gentleman.

Brachiologia Asyndeton. You will say, I am too farre bewitched to tell you of these things, you will raile at me, you will storme at me, you will not beleeue me: you will alledge I am too different herein from all other opinions, your acquaintance doe like of you, praise you,
Meiosis. Allegoria. and magnifie you, very true indeed, but they are but a few, and such also as doe it, haue intent but to laugh at you, you are but the Anuile whereout they hammer their pastimes, they vse you but as an Instrument to be pliable to their tunes. In this, as to
Omiosis. Apostrophe. Synonymia. Epitheton. Epexeusis. *Will Sommers*, they yeeld to your rages, they soothe vp your passions, and cokes vp your humors. But vnto mee to whom such fashions are loathsome, and in whose eares those base purposes and surfetting demeanours of yours are most ridiculous and hatefull, they are too too intollerable.

The Peacocke when he spreadeth his taile, is glorious of his
Paradigma beautie, but stooping downe to his feet, his feathers fall with the selfe-sight immediatly. Would you not abase your eyes vnto the lower part of your rising, you might then recognize your originall,

nall, and seeing the simple obiect whereout your prosperity hath beene deriued, confesse that ten such glorious plumes as you studie to haue aduanced, without they were better qualified could scarce make shew beseeming the lowest part of all that belongeth to a Gentleman. *Pariphrasis.*

For my part it is not the shew you beare, but the pride wherewith you are carried that despiteth me: The qualities you haue, and not the malice you vtter, that discontenteth mee: whether your opinion stand good or bad to me, it is not that I account of, as being such a one, whose censure to my knowledge, neuer stood in that degree to be reckoned of. Onely doubting it ouerswolne with your humours, you should consume in your follies, I haue written that I haue done, leauing the rest to your owne correction, if at least you haue any wit at all whereby to amend them. *Epanodis.* *Hysteron-proteron.* *Allegoria.*

An example of another Epistle inuective, written in cause of great desert against two seuerall parties.

I Am sorie it falleth vnto my lot among matters more serious, that I must at this present incumber my pen, and inforce my labours about so needlesse a purpose, as to decipher a knaue whom the world knoweth already by his colours, and a companion of his that will shortly giue proofe of his faculty by his farre spreading titles. And yet the time hath been, when by their shadowes I could set them both to view, and hauing cunningly deciphered them could laugh at the portraiture, imagining that there were more heads to carpe at their villanies, then honest meaning to excuse their treacheries. *Exordium.*

It was not amisse said among the wise; That there can be no friendship but amongst the good, and yet is society so common amongst them, that there is not the arrantest varlet in the world but he wil find a companion. And why? because therin is a likelihood, which although it cãnot turne to friendship, yet growing *ex similitudine morum*, I finde no reason but that a coniunction may be of knaues, as wel as a separatiõ of honest men sometimes. *Sententia.*

Leauing your yoke-fellow M. whom I esteem so base a fellow as comming out of the very Cell it selfe of all villanies, smelleth *Paralepsis.*

so strongly of the stench thereof, that he is not worthy to come within a mile of my paper, nor nere by a thousand yards vnto the worst part of my study, I will speak two or three words vnto you master F. which are his aduocate, and as it seemeth his second selfe, nay rather incorporated into his bowels, and become maklenized, yea rather M. himselfe, for he hath taught you to handle his cause so cunningly, that he need not ioyne with you to lie for himselfe, for you will lie for both, and surely (not thinking you haue it by nature, *absit*) I iudge it rather the infection of him who hath so transmuted your disposition, that to boast, face, scold, and lie, and that without shame, credit, or honesty, you surpasse as I heare: why M. himself (of whō you are thought but the shadow) cannot goe beyond you. You haue deliuered forth in publicke speeches, that I & my companions abused your client with a false lease, that we led him by degrees into a deceitfull marriage, that I will come with my hat in mine hand to craue your clients fauour, that you know me well, and thereupon demanded, whether I was not once master L. his man, and being answered yea, you pausd & then said, belike you knew me then.

Sarcasmus. Remembring that you are become a M. (whom alwaies I note for a shameles lying knaue) I wonder the lesse at your impudency, marry if you were an honest Gentleman, that did rather stand vpon your credit, then vpon such base respects to get money, by bolstering whatsoeuer vilany you care not, I would then *say*, *tota erras via*; but not shewing you such fauour, I must needs tell you in short cōclusion (yee) lie. And so much the rather because in the deliuery thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without proofe added to manifest the certainty, I further affirme, that I will bring halfe a score, honester knowne then either you or your Client, to whom he hath confessed the contrary himselfe, and made knowne the same most amply vnto their owne vnderstanding, who by the iustifying thereof, will proue him a shameleste lying knaue in his slanders, and you a praising foolish dolt in the rash deliuery of the same vpon so slight a ground, to defame an honest man of more account then your selfe, and that without occasion. And because

you

you take vpon you to know me ſo well, and are yet of opinion that I will ſtoope to your Client, I muſt tell you therein your wiſedome greatly miſtaketh both my nature and condition, for that I can neuer be ſo diſparaged in conceit, but that I could alwaies finde an Aſſe by his braying, and ſcorne a raſcall though he were neuer ſo full of vaunting. *Charientiſmus.* *Allegoria.*

My dwelling with Maſter L. continued euermore with reputation and credit ſufficient euen to this preſent day, I deſire to be informed without pauſing, what can you ſay to impugne the ſame, and albeit I know a ſlanderous mouth neuer wanteth whereof to gather, yet taking me at that preſent ſtate, you ſhall finde me ſuch in truth as all your malice ſhall neuer be able to diſgrace me.

You ſay I dare not walke abroad, that I cannot be ſeene at Weſtminſter as your Client is. It is indeed ſpoken like a Tinker, and ſauouring ſomewhat of a Coblers ſtall, what betwixt choler and lying, your Client and you haue taken order, to ſpeake nothing honeſtly. And I wōder not at it, for you haue not ſo much as a ſauour of honeſty about you. Vile malicious deuourers of men, doe you thinke it an eaſie thing, or matter of ſleight purpoſe, ſo villanouſly to derogate a mans good name (then which to a generous mind nothing is more precious) or do you deeme all men of ſo baſe contempt as your ſelues, that they can willingly ſuffer all things to be benefited by any thing? And when you haue ſhamefully vttered your lies in place of audience, dare not for your breeches ſtand to the leaſt word of ſmalleſt moment, that you let fall out of your ouer-flowing venemous mouthes. *Aſteiſmus.* *Emphaſis.* *Epitheton.*

But *de hiſ taceo*, the beſt is, you are both well knowne, for the one of you, ſeeke all *London* for a cogging, brabling, boaſting, rayling, ſhameleſſe, and lying knaue, M. is the man, and he ſhall doe it, he ſeeking all the towne ouer for a facing Aduocate, one that could handle the matter like himſelfe, F. was the man. Yee are both well met together, continue your purpoſe, and ſee the end, for you meane ſo, nay you will doe it. *Apoiopeſis.* *Sinathriſmus.*

I vſe not F. as he vſed me, to brabble, & to lie of him to ſtrangers: but hauing drawne his portraiture, I ſend the firſt counterfeit to himſelfe, that ſeeing it, hee may ſhunne his lewdneſſe, which yet lieth in ſecret, & if he continue, ſhall quickly be pub-

lished, and that to his shame openly.

I leaue you both as I found you, my paper and present matter for this time taking end. In apparant hast, hauing otherwise more weightily to imploy my selfe, this last of Febr. &c.

Of Epistles Comminatorie.
Chap. 6.

THis Inuective seemeth to haue been ouer-sharp in the matter, but not in manner, for the occasions thereunto inducing might peraduenture merit that and greater. And howbeit both the termes and conueiance are somewhat hard, yet is it in such cases very tolerable, when either the bilenesse of the action, or base demeanour of the party doth require it. And in this point there is great Decorum principally to be obserued, to vse a bad person with termes correspondent to his behauior and quality, as in any other laudable purpose to entertaine another party according to his calling or dignity. And as this title of Inuective, and that of Exprobratorie before-going, are nearely affianced together: so also is the next hereunto, which is called Comminatorie. The Etymologie, or signification whereof, is by menaces to threaten. Insomuch as participating with a kind of Accusation for iniuries committed, it expostulateth not, nor reasoneth of any circumstance, obiection or quality, but protesting a due desert in the party challenged, menaceth thereupon a speedy and answerable reuengement. This, of this title is the substance and property. And so will we proceed to the examples.

An example of an Epistle Comminatorie.

Exordium. MAster D. I see well by some experience had of your dealings, that you haue small regard of your honesty, or welfare, two things in mine opinion, whereof each one should be chare. *Prolepsis.* Your honesty, in respect that you keep no promise: Your welfare, in that you neglect the opportunity, for releasement of that, which in the end must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you carrie

carry of your owne good growne to be so slender, blame not other men that breake with you vpon desert, nor mislike at all their want of pitty, that haue no mean to pitty your selfe. For my part looke for it, and you shall surely find it, that I will prosecute all meanes possible to arrest you, and being so arrested, I will not be moued with intreaty, prayer, or other submission to release you, till you haue payed the whole debt, charges and penaltie. and whereas you sent me word by my man, that you could not accustome your selfe with one that trusted you, to deale treacherously, I answere againe, that if you make it so nice to bring him forth to be arrested for whom you are surety, pay then the debt your selfe, and satisfie me, and that speedily: for if you doe not, I vow I will meete with you, and that very shortly, when to your little content you shall perceiue that in so vsing mee, you haue dealt most vnaduisedly. Thinke of it as you list, and deale with me accordingly: and so to your best consideration of your owne safety I leaue you, This 9. of Iune. *Antanaclasis.* *Peroratio.*

Another example Comminatorie containing a greater vehemency in the deliuerie.

VNgracious off-spring of hellish brood, whom heauens permit for a plague, and the earth nourisheth as a peculiar mischiefe, monster of mankind, and deuourer of men, what may I terme thee? With what ill-sounding titles may I raise my selfe vpon thee? Thou scorne of the world, & not scorne but worlds foule disdaine, and enemy of all humane condition, shall thy villanies scape for euer vnpunished? Wil the earth yet support thee, the clouds shadow thee, or the aire breath on thee? What lawes be these, if at least-wise such may be tearmed lawes, whereout so vilde a wretch hath so many euasions? But shalt thou long liue to become the vexation and griefe of men? No, for I protest, though the Lawes doe faile thee, my selfe will not ouer-slip thee; I, I am he that will plague thee, thou shalt not scape me, I will be reuenged of thee. Thinke not thy iniuries are so eatie, that they are of all to be supported, for no sooner shal that patched, withered carkasse of thine send forth thy hatefull and abhorred looke into any publike shew but mine eyes shall watch thee, and I will not *Exordium.* *Periphrasis.* *Metaphora.* *Aporia.* *Emphasis.* *Metanoia.* *Erotema.* *Epphonesis.* *Aphorismus* *Antipophora* *Epizeuxis.* *Asyndeton.* *Epitheton.* *Periphrasis.* *Synecdoche.*

Pleonasmus not leaue thee, till I haue prosecuted, that which I haue inten-
ded towards thee, most vnworthy as thou art to breathe among
Polpteton. men which are hated and become loathsome euen in the very
bowels and thoughts of men. Triumph then in thy mischiefes,
and boast that thou hast vndone me, and a number of others,
Insinuatio. whom with farre lesse despight thou hast forced to bend vnto
thee. And when by due desert I shall haue payed thee what I
Aposiopesis. promised thee, vaunt then (on Gods name) of thy winnings, for
my part: But I will say no more, let the end try all, liue wretched-
ly, and die villanously, as thou hast deserued, whom heauens
Metaphora henceforth doe shun, & the world denyeth longer to look vpon.

Of Epistles Deprecatory.
Chap. 7.

THe menaces of this last Epistle you may well deeme to haue issued from a hot enraged spirit: of which, though the stile be vehement, yet vnto men a-like humorous, the same may stand for a president. Such kinde of inuentions, and men affected with such estranged passions, are as we see diuerslie found, whereof I thought good to giue forth this example to be considered, the weight neuertheless to be measured, as in the others before, to the person and matter occurrent. And now will we to the last of all, this state Iudiciall, which are the Epistles Deprecatory. The title of these Epistles carrieth a name, accordant to the submissiue matter in them contained, for their efficacies are onely carried by entreaty, request of fauour, good opinion, allowance or pardon of any iniury or offence conceiued or committed. In good natures it is a thing proper to weigh with themselues how much any waies they stand charged, whether by respect of person, duty, friendship or soueraignety, accordingly thereupon to frame their speeches, or writings. Yet is not the matter hereof supplicatory, as growing by way of petition: But rather an honest and gentle submission to the good liking, estimate or friendly respect of such, vnto whom, or by whom we are either accused, tied, charged, or constrained, clearing if it may be, or honestly otherwise mitti-

gating

gating or auoyding what vniuerſly, or vpon ſome intended conceit, may be drawne to be againſt vs, and of the vſe hereof to be ſpoken, let this now be ſufficient.

An example of an Epiſtle Deprecatorie, where the party is charged in good opinion.

VVHen a Phiſiognomer by chance (hauing been famous in other places) came into the *forum* of *Athens*, he declared by the view of diuers mens faces, the diuerſity of their conditions, whereupon (for the better tryall of his Art) he was demanded what (*Prima facie*) he thought of *Socrates*; he anſwered, by his countenance, to be a man of very euill condition. The people which knew the contrary, growing thereby into great rage, were ready to driue him out of the *forum*. But *Socrates* comming forth: Be not angry (quoth he) for ſuch a one might I haue beene, if by Philoſophy I had not corrected my manners. *Exordium.* *Hypotipoſis.*

By this might be inferred (right Worſhipfull) that at the firſt ſhew, it is not good to giue raſh iudgement of any man, for the Phiſiognomer being able to iudge what men might be, was not able to ſay iuſtly, ſuch they are: in like manner, your Worſhip hauing beene led by miſ-reports, are able to ſay, thus it is ſpoken, but not, ſo it is.

To my great griefe it is informed vnto me, that by the ſiniſter report of mine aduerſaries you thinke hardly of me. And ſo much the rather haue I cauſe to be grieued, for that in the mouth of an ignorant perſon, I am not thereby iudged of, but by the ſentence and opinion of the wiſe, held a man badly demeaned, careleſſe, and ſuch a one as beareth ſmall reputation. *Narratio.*

Beleeue me ſir, and if it pleaſe you to take further notice of me, you ſhall find it true, that it is more euill vnto me to be adiudged looſe of a wiſe-man, then of a thouſand baſe perſons to bee vtterly condemned, for that the one ſpeakes of skill, & the other of a bad conceit, the firſt wiſhing all men to be good, the other confeſſing no man to be ſufficient, that is not poſſeſſed with euil. *Epanodis.*

My aduerſaries haue brought many heauy informations vnto you, tending in outward ſhew to my great diſgrace, naming

me

me as it pleaſeth them, a man (as they thinke of themſelues) indifferent for all purpoſes. But becauſe I know you to be wiſe, and thinke it a matter of no ſmall account to be well thought of at your hands, I am therfore the more carefull to cleare my ſelfe, and to beſeech you, that you will hold for firme what I do heere ſet downe: aſſuring your ſelfe, that whatſoeuer my aduerſaries report of me, I doe make account what ſpeeches paſſe from me, and thoſe that I deliuer vpon credit, I will performe with truſt.

This then I ſay for anſwere generall, to whatſoeuer they can obiect, that if any part of that in ſubſtance they haue deliuered vnto you for certaine be true, I will looſe the credit of a Gentleman, and be regarded as I repute them: and beſides, will repay whatſoeuer is to me paid, and releaſe what now I haue in ſuit againſt them.

Beſides, pleaſeth it your Worſhip, for my credit ſake, to haue the hearing of the cauſe, I will come face to face, and (though I know the one of them to haue a ſhameleſſe countenahce) of himſelfe, yet let him bring what counſell he will with himſelfe, if I ouerthrow not euery matter obiected, and proue my ſelfe an honeſt man, I will looſe the debt and my credit too, which I account of aboue all debts. Haue not I then had great cauſe (hauing bin as vnto you, ſo in diuers other places beſides very vniuſtly railed at and defamed) to write vnto thoſe perſons, and inueigh againſt them for it? Behold my letter throughout, being well conſidered of, it ſhall be euident that I had great cauſe and that very manifold to doe it: for my part I know not what others deeme, but touching my ſelfe, I had rather looſe my life then my good name, then which nothing vnto me is of more regard, and I tell you ſir, if F. or a better man then he maketh no more reckoning but to defame me without a cauſe, he ſhall know and vnderſtand that my credit is deere vnto me, and that to maintaine the contrary he ſhall finde a hard reckoning.

I ſpend not my time in making of Libels, but to write in reproofe of him that abuſeth me, which I take ſo highly in griefe, as namely, that they ſhould be ſo ſhameleſſe to report that vnto your Worſhip which they cannot ſtand to, that I hold it a wretchednesſe therein to be ſilent, and a miſchiefe, for credit ſake, not to diſcouer a truth.

Beſeeching

Beſeeching your worſhip of fauour and credit to me and my rude lines, I humbly take my leaue, being alwaies readie to auouch what here I haue ſet downe, whereof not failing, I remaine. *Epilogus.*

Your worſhips whenſoeuer to
be commanded.

An example of an Epiſtle Deprecatorie, in cauſe of wrong ſuppoſed to be committed.

SIr, your Letters more troubleſome to my conceits, then ſauoring (as I am credibly led to think) of that your wonted moſt noble diſpoſition vnto me, I haue receiued. With what ſupportation and vnaccuſtomed griefe I haue retained them, I referre to any one (guiltleſſe accuſed and ſuſpended from ſo high fauours as formerly by your bountie hath bin to me performed) ſimply to be coniectured. Long was it ere I could ſatisfie my ſelfe by any acceſſe that might be to proffer my ſelfe or theſe humble Letters vnto you: Yet neuertheleſſe weighing how farre different theſe new occurrents were from thoſe your ancient fauors, I ſurmiſed with my ſelf that the inſtigation proceeded ſoly from others, hardly perchance bearing thoſe graces wherein I ſtood with you, and becomming thereupon my bitter enemies, the ſiniſter deuice whereof ſtood vpon me wholly to ouerthrow or impugne. For which hauing no other or better meane at this inſtant, then theſe ſubmiſſiue lines; I propoſe them vnto you, as ſolicitors of your former liking, confeſſing that if any waies I haue erred vnto you, as I will not vtterly ſeclude my ſelfe from any errour, it was but as a yong man, and rather by ignorance, then of malice any waies to be intended. And as touching any other obiection, let me but craue pardon to haue acceſſe vnto your preſence, and then iudge as you find me. Two waies are onely left; my accuſers to my face, or mine owne ſimplicitie to cleare mee. This is all I require, and ſo much I hope you will not denie me. Wherewith reſting in the due acknowledgement of that your former bountie, I humbly forceaſe. The 15. of Nouember. *Exordium.* *Dichologia.* *Silepſis.*

An

An example of an Epistle Deprecatorie pleasantly written to answere a former Letter.

THe long sweating paines wherein your good selfe (my very good friend A.) haue lately trauelled with your weather-beaten barke, to answere my Letters, moueth me (how simply so euer) to reply a little to the same. Wherein, pardon first craued for so meane a wit, at a sodaine to take vpon it to encounter so selected a stile, wherewith your youthfull yeeres are so replenished, I goe to the matter. *Exordium.*

Touching the iarre you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes aleaged, your curtesie yet vouchsafeth to allow of, I, with so friendly a prospect as may be to so respectiue a iudgement, doe right curiously thanke you.

The compasse of your writing according to the measure it beareth being so much mistical, as that the grosseneſse of my wit cannot well conceiue of, hauing drawne thereinto as it seemeth, the very quintessence of those well-performed parts, that in your person are resiant, maketh me post off the answere, till by a more deepe consideration I may better conforme me vnto it. Wherein I must confesse in very deede, that all that may within or without, ouer or vnder, or besides master B. you haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon though I render you no profit. My forgetfulnesse also in prising the simple value I beare, with your worthinesse, and many other beautified parts of your gentleneſse you must also let slippe, otherwise I am vndone with the griefe, and so I would sir, your Worship did take it.

Now as touching the forging complaint you thrust in of your wants, I could hardly beleeue that in the action you beare you could so greatly be distressed. Neuertheleſse, for the little time I haue been of your mastershipe acquaintance, I haue vnderstood of some that weare a velues suite with as small inheritance as your selfe, who haue vsed the matter as slenderly as may be, by any great credit to be accounted of.

Yet

Yet must you needs giue me leaue to be gone, the tide tarrieth for no man, but if you finde your selfe in the lurch before I return againe, the best is, at my home-comming you know where to finde me. *Et sic valeas*, gentle friend *Topas*. *Epilogus.*

Of Epistles Familiar. *Chap.* 8.

WIth this pleasant direction I thinke meete at this present to conclude these last Letters Judiciall, and therewith also the very end of all our Letters Speciall, so termed by me as aforesaid, and the speciall matters and conueyance to them severally appropriate. And now the next and last in turne, are those letters familiar, for the ordinary causes and matters of handling in them likewise contained, so formerly named. Little informations need here, more then the directions already in the Chapters of the first Booke that haue bene delivered, for their stile and methode. Seeing the common matter in them vsually frequented challengeth no such distinctnesse in property or conueyance as was required in the other, onely they, for order sake as the rest, are herein to be distinguished (the better to be found out and knowne by their parts) vnder their severall titles. The first whereof appeareth to be Narratory and Nunciatorie, both alike in their vsage consisting only in aduertisements of affaires, from friend to friend, seruant to master, or generally to speak from one person to another, the examples whereof according to the severall properties doe plentifully insue.

A Letter Nunciatorie from a sonne to his father or friends, touching his being in service.

MY humble duty remembred, good father, vnto you and my mother: These are to aduertise you, that I am, I thank God, in good health. As touching my placing here with my master, I doe like very well of the trade, but I doe not thinke the seruice fit for me, as well for that it seemeth, that more for the money that shall be giuen with me, then for any desire to my good,

hee

he is willing to haue me. Beſides, for ought that I can learne, my maſter is very backward in the world, ſo that what minde ſoeuer you carrie to my placing here, I doubt it will turne to very ſmall purpoſe. Neuertheleſſe, as my dutie is, I doe gladly ſubmit my ſelfe to your pleaſure, and am willing as becommeth me, to doe in all things according to your will. And euen ſo with my hartie commendations to my Vncle and Aunt with my brothers and ſiſters, I leaue further to trouble you: deſirous if it may ſeeme good vnto you, that I may very ſhortly ſee you. From L. this 13. of February, &c.

A Letter Nunciatorie *in another ſort of the ſelfe-ſame matter.*

GOod father, hauing the oportunity of this bearer, I thought good to certifie you of my preſent being, giuing you to vnderſtand that I am, I thanke God and you, in good health, and very well placed here in London, where I am in hope to continue my here-being to ſome profitable purpoſe. My maſter vſeth mee in good ſort, and I lacke nothing that appertaineth vnto ſuch a one as my ſelfe. I truſt you ſhall haue ioy of me, and ere a few yeeres paſſed, I doubt not but ſo to behaue my ſelfe, that I ſhall well deſerue this good liking that alreadie I haue of my Maſter, and further credit alſo at his hands, and employment about his buſineſſe. I hope that you and my mother, and all our friends in the Countrie are in good health. I pray you that you will write vnto my Maſter as occaſion ſerueth, and thanke him for his good vſage: and if you can, to remember him with ſome conuenient token from the Countrie. Thus deſiring your daily bleſſings, and remembring my humble duty to you and my mother, I take leaue, From L. this of, &c.

These preſidents as they are here vſed, may be applyed to any the like purpoſe, of what quality ſoeuer the ſeruant be, or the ſeruice, whence the ſame is deliuered, there néds but change of names, and contrary applications, according to the being of the parties to be vſed, and this only forme to be obſerued and continued. And ſo will we now to the other examples.

An

An Epiſtle Narratorie, containing aduertiſements from one friend to another.

MY good *N.* you ſhall vnderſtand by this bearer what ſpeeches I haue had in your behalfe, with Maiſter *R. F.* whom to tell you truth, I found at the firſt time very ſtrange, but after wee had a while debated of the cauſe, and that I had enformed vnto him all thoſe reaſons, which ſtood both for your benefit & his owne ſatisfaction, he was very well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your abſence what hee ſaw meeteſt to the purpoſe, and that in ſooth with ſo deliberate and ſound reſolution, as my ſelfe, for your ſake, muſt needs alſo thinke the better of him. I doe referre the circumſtance to both your leiſures to be debated on. And as touching that you willed mee to deale for, with your Vncle, it is, I ſee, to very little profit, for that his ſuſpicious humors are ſuch, as will not with any reaſon whatſoeuer be diuerted. I could tell you a hiſtorie of that matter, but I leaue all to our next meeting. My brother *S.* deſired me heartily to commend him vnto you, and ſo did your old ſeruant *D.* You ſhall by the next Carrier either heare further of me, or elſe very ſhortly thereupon you may expect to ſee me. And euen ſo with my heartieſt commendations till then, I bid you farewell.
S. this fifteenth of Auguſt, &c.

A Letter of aduertiſement from a Sonne to his Father.

MY humble duty remembred good father vnto you, and my mother. It may pleaſe you to vnderſtand, that vpon the receit of your Letters ſent me by *P.* your man, I haue done your commandement. And whereas you expected an anſwere by the Carrier, for that *P.* went forward Weſtwards in his iourneys, I could not till this preſent write vnto you to any effect. I haue receiued of Maſter *N.* the twenty pounds which ſhould haue beene paid at Eaſter laſt, and for the continuation of my here being, I thinke it would turne you to ſome profit, ſo be it I may be furniſhed accordingly. Woole are as yet at high rate,

but I thinke ſhortly they will fall, wherefore I haue not yet thought meete to lay out any money about them. The next weeke you ſhall receiue by C. the Carrier, fortie pounds. And if it pleaſe you then to returne by him thoſe parcels of wares that I laſt wrote vnto you of, they will come now in very good time, reſpecting that the Faire at F. is nigh, and for ought I yet perceiue, they are like to be well ſolde there. This is all I haue to write vnto you at this preſent, hauing my heartie deſire of your health, and likewiſe of my mother, with all my brothers and ſiſters. It is here ſaid: G. hath very lewdly demeaned himſelfe in his maſters buſineſſe, whereby maſter L. is like to bee much indangered. Praying your daily bleſſings vnto mee, I humbly recommend you to the Almightie: From B. this thirtieth of May.

ACcordant vnto this laſt Letter may any ſeruant frame himſelfe to aduertiſe his maſter of his affaires, altering only the names of directions, and the matter, as occaſion ſerueth. Neuertheleſſe forſomuch in cauſes of other accidents beyond the ſeas, both maſters haue occaſion to write vnto their ſeruants or factors, and likewiſe the ſeruant or factor to anſwere them againe, whereof perchance ſome examples in this methode might alſo be ſought for. As neere as my little gueſſe in thoſe cauſes will ſerue me, I will ſet you downe ſome directions: Noting by the way that the infinit number of all occurrents are not herein to be ſatisfied, though to as many as bée néedfull examples are intended to be giuen. Onely the learner muſt conſider, that the true and proper intendment hereof, is but for an orderly conueyance of euery action to be preſcribed, whereout one direction picked, muſt and may well ſerue for a number in that or the like degrée, vpon other occaſions to be ſuted. Neuertheleſſe, that as well in this, as the former booke, we haue omitted no trauell for the eaſe and better inſtruction of the ſtudious, to giue vnto them of euery common or néedfull matter, as many ſeuerall directions, as that the leading along of the ſame herein, may be well iudged to be moſt plentifull. According whereunto, of theſe two laſt recited parts, we will now ſet you out ſome particular examples, of the firſt whereof, from the maſter to the ſeruant, you ſhall expect hereafter vn-

der

der the title Mandatorie, and of the second this example ensuing may be a president:

A Letter from a seruant or factor to his master.

SIr, my humble dutie remembred vnto you, and my good Mistresse, you may please to vnderstand that I haue laden for your account, in the good ship called the R. of B. according to your remembrance sent vnto me for the same, by master S. T. seuen Buts of Sack, which cost the first pennie seuenteene Duckats the But: marked with your accustomed marke in the margent. Moreouer, fiue Roues of Cochinelle, very excellent good, and of fine colour, which cost after 4. Duckats the Kintall. All which I hope by Gods grace shall safely come vnto your hands. I send you also herein inclosed, your bill of lading: I wrote formerly vnto you for certaine commodities out of England by master D. L. who came alongst in the Fleete of L. and is as I vnderstand, safely arriued from *Lyons* againe. Here is at this present small newes worth the writing vnto you, wherefore praying Almightie God for the health and prosperitie of you and all yours, I humbly take my leaue. From L. this of, &c.

Your faithfull and readie seruant at command.

Of Epistles Remuneratorie.

Chap. 9.

IN the writting of this last Letter, there was shewed me by the Printer, a booke called the Marchants Auiso, helping, and in mine opinion most fully and amply sufficing to this instruction. And for as much as the conueiance of these letters, be rather matters priuate to Merchant aduenturers, then resting in publike for any other vses, I haue determined herein for that sort, vnder this Narratory or Nunciatory title to lay downe my limits, referring the desirous of further direction, vnto the writer of that booke, whose labour for that purpose, not without his speciall desert, cannot be by me or any

any other to ſuch end better furniſhed or deliuered, his learned being moſt currant to thoſe kinde of dealings, and his methode alſo beſt anſwering vnto the true paſſages thereof. For which in ſupplement of the reſtdue of the required examples yet vnfitted to this my Secretorie, I will proceed vnto the next title of theſe familiar letters, which appeare to be Remuneratorie. This title ſeruеth to a Remuneration or thankefull acknowledgement of benefits receiued, and to ſuch end is by the examples thereof to be imployed. And in ſo much as vnto euery one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the reſpect of euery benefit without ſome thankefull conſideration, it ſhall behoue that according to the eſtate or quality of the party, from whom we receiue the ſame, we do frame our letters of thanks, which to our betters, equals, and inferiours are in ſundry ſorts to be deliuered, and according to the dignitie and worthineſſe of euery one, excelling or going before vs, are euer to be meaſured, and with the more or leſſe ſubmiſſiue and humble acknowledgement is alike to be carried. Neuertheleſſe, that according to the efficacy of ſpeech in each of them deliuered, the greatneſſe and weighty reſpect of euery good turne, is by the conſiderate and reſpectiue regard thereof the more amply to be perceiued.

An example of an Epiſtle Remuneratorie, from an inferiour, to one farre his better in reputation and calling.

TO recognize (Sir) in multitude of words, how much charged I ſtand vnto your bounteous and euer-curteous regard towards me, were vnto your wiſedome I know but friuolous, who better reſpecteth the inward ſeruice intended of any one, (wherof I humbly beſeech you on my part to ſtand aſſured) then an outward behauiour, the validitie whereof may many waies be doubted.

Yet neuertheleſſe, in that the thoughts of men are onely in word or action to be deciphered, let it I beſeech you ſtand with your good fauour, that I may by theſe few lines confeſſe my ſelfe bound vnto you. And for the reſidue, when it ſhall ſeeme

good

good vnto your Worſhip to command me, I will not haue life or ability that ſhall not be yours, in all that may pleaſe you to vſe me.

A Letter Remuneratorie from a Gentlewoman of good ſort to a Noble man her kinſman.

MY good L. how much am I bound vnto your L. for multitude of fauours, and eſpecially that it pleaſed you to thinke ſo well of me, as to write your fauourable Letters in my behalfe, I can by no other waies expreſſe, then to continue your Ls. moſt humbly affectionate poore kinſwoman, and will for euer acknowledge it as of your great goodneſſe, beyond any merit of mine owne. And as my bounden duty is, no day ſhall paſſe me that I will not pray to God for your Ls. health and proſperitie, and the redoubling of your daies. Beſeeching your L. to excuſe this my boldneſſe, and to pardon me, that in perſon I cannot doe my humble duty, but by writing, my Ladie making ſuch haſte away as ſo much time will not be permitted me: I moſt humbly therefore take my leaue of your L. From S. this eleuenth of November.

A Letter Remuneratorie from one friend to another.

GOod M.D. my breach of promiſe in not hauing viſited you with deſerued requitall, ſithence my departure, may breed ſuſpition and doubt of ingratefulnes, but I hope, and by hope preſume, that of your owne good diſpoſition towards all your acquaintance, you wil yeeld vnto an approued tryall before you condemne. For my part, if I ſhould not owe vnto you all honeſt minde and fidelity, I ſhould much contrary your great curteſie, and deſeruedly incurre the ſhame of ingratitude. You know, that hauing ſwaied as I haue done, out of the limits of a controuled rule, and diſpleaſed ſo much thereby as my caſe hath bewrayed vnto you, thoſe whom by nature and duty I ought to be awed vnto, it is reaſon that by a more diſtrict obſeruance I make a-

mends for the residue. My father it seemeth though not yet by me, hath otherwise vnderstood how much I stand yoked vnto you, and thinketh himselfe, for all his sonnes vnthriftinesse somewhat therein to be tyed vnto you. His meaning is one of these daies to entreate your paines hitherwards. But how-euer deserts be noted, or care by nature doth binde, assure your selfe whilest life ledeath along this earthly course, I am and will be alwaies most vnfainedly yours. To whom and your good bed-fellow, I most heartily and often commend me. From B. this of, &c.

A Letter Remuneratorie from a Better to his Inferiour.

T. F. I haue vnderstood by my seruant B. how much I am beholding vnto you for your paines taken in my behalfe, about such businesse as I sent him, for which I not only thank you for the present, but will remaine your willing friend to requite you in any thing that I may. It was told me you had occasion to trauell this way very shortly, I pray you if you doe, let me see you. And looke you faile not to vse me as your good friend, if any time you fortune to haue need of me. Wherein deubt you not but you shall finde my readinesse as great as your forwardnesse hath beene alreadie in my businesse. And so I bid you heartily farewell. From T. this of, &c.

Your loving friend, &c.

Of Epistles Iocatorie.
Chap. 10.

Thus haue we deliuered vnto you of euery of these sutes their seuerall examples, wherein you must note, that if you write to your better a letter Remuneratorie, you may not promise vnto him your gratefulnesse with the very word of requitall, but rather by the proffer of seruice, or other affectionate meaning in you, to the answering of such curtesies as haue beene receiued. And nere hereunto will

will we passe vnto the title Iocatorie. The Letters of this sute are such as of some pleasant conceited vaine, do proceed from one familiar friend or acquaintance to another, rather of some sporting deuice then of any important matter. The vse is common among pleasant heads, and rather suted forth according to their present vaines, then vpon any prescribed order. Such whereof is at the end of our Epistles Commendatorie, and one other vnder the title Consolatorie mentioned in the former of these bookes, and likewise a third vnder the title Deprecatorie, written in this last part of Letters, and alike whereunto was once written by my selfe, and three or foure other of a merry acquaintance, to a Parson being our familiar, and one of good nature and disposition in the Country, wherein each one wrote a line of seuerall hand, and as occasion fell out, inserted his sporting deuices, with many odde quips and merriments, wherewith the good Parson thought himselfe greatly wronged, till he knew from whence it came. But insomuch as to an inuention onely naturally to be expected, no methode can bee well prescribed, I leaue the Epistles of this sort to the discretion of the Writer, as his fantasie serueth to be pursued: And goe to the next, which are called Gratulatorie. For as the one is a pleasant, merry and sporting vaine, so is this a kinde of reioycing, but in a more modest and courteous manner, ouer the good healths, fortune, or other good parts or preferments of our friends, kindred, or acquaintance, whose examples to their proper purposes are now next to be deliuered.

An Epistle Gratulatorie from one friend to another.

SIr, I was very sorie to vnderstand, by the cõmon report of our neighbors, of your great sicknes, as of such a one whom our countrey should misse, and I promise you as much as any poore well-willer of yours, I grieued thereat, but being certainly again assured of your good recouerie, I praise God in my thoughts for the same, and doe reioyce it hath pleased his goodnes to bring you to your former strength. Whereof hauing no better nor more apparant token at this present, then my hearty wel-wishing, I thought it parcel of an honest purpose to signifie the same

vnto you by writing, eſpecially hauing thereunto ſo good and fit opportunity as this bearer, whom entirely I know to loue and regard you. And euen ſo with my hearty commendations to your ſelfe, and my good Coſen your wife, I heartily bid you farewell. From B. this of, &c.

A Letter Gratulatorie from a wife to her husband.

GOod husband, I am glad that you haue at the laſt remembred your ſelfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatly reioyce of the good and proſperous ſucceſſe of your iourney, & chiefly that you haue endured your trauell ſo well, being in ſo good plight and ſtrength of bodie, as I vnderſtand you are by your Letter. We are much beholding vnto our good friends in the Country, that haue giuen you ſo great and good entertainement: And I heartily pray you to commend me vnto them. Your buſineſſe here at *London* goeth well, thanks be to God, and wee haue no want of any thing but your preſence, which if you would once haſten hitherward, it were a comfort vnto vs all to ſee you, hauing beene as me ſeemeth very long abſent. But Maſter C. and his friends where you are, vſeth you ſo kindly, that I thinke you cannot well tell how to winde your ſelfe out from your good companie. Yet good husband remember that at the laſt you muſt come home, and the ſooner the better; I referre all to your good diſcretion, and ſo commend me moſt heartily vnto you. From L. this of, &c.

A Letter Gratulatorie from one to his kinſman ſerning in London.

GOod Coſen, I am glad to heare of your good preferment in *London*, and that, as I heare by your father and mother, you are ſo well placed there, and with ſo good a Maſter. It is no little comfort vnto me to vnderſtand, that you doe ſo reſolutely, and with ſo good a minde diſpoſe your ſelfe to your buſineſſe, which I gladly wiſh you would continue. You muſt now remember that your friends with great charge, care, and induſtrie haue

haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they ſhould haue ioy and comfort of you in your elder yeares. For which, as you haue now bequeathed your ſelfe to this place of ſeruice, ſo muſt you for any feare of hard vſage, bitterneſſe of ſpeech, or other miſlike of taunts or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the cuſtomes and vſages of *London*, you doe now at the beginning thinke well of that, which hereafter may turne to a diſcontentment: but good Coſen, ſo be it you haue no want of things needfull and neceſſarie, frame your ſelfe to beare all other croſſe matters whatſoeuer, and giue you wholly on Gods name, to the benefit of your ſeruice. You ſhall want therein no helpe, furtherance, or incouragement on mine and your friends behalfe, who reioycing in that alreadie they ſee you ſo well behaued, do daily pray to God to proſper and bleſſe you. And thus with my heartie commendations I bid you farewell. B. this of, &c.

Your Vnkle, carefull of your well-doing, T. B.

Of Epiſtles Obiurgatorie.
Chap. 11.

THeſe three examples may be ſufficient to ſerue to any matter of this title: ſeeing in either of them is required but an alteration of the cauſe whereupon wee frame our Letter to reioyce vpon: the forme of conueyance is all one; from which we will hence proceed to the next in courſe, being Obiurgatorie, or a rebuking of the ill vſages, demeanours, or parts of any one. It ſauoreth ſomewhat of the Monitorie & Reprehenſorie kinds before going, but in a different manner: for that the efficacy of thoſe Epiſtles doe beare force in matters publicke or notorious, and theſe in vſages priuate, and of leſſe importance: The order whereof by the examples following may be the better perceiued.

A Letter Obiurgatory from a maſter to his ſeruant.

AMong ſome other cauſes that lately haue beene aduertized vnto mee from my good and louing friends, it is made

knowne vnto me, that you in my abſence, as well towards your Miſtreſſe, whom in my place I haue appointed ouer you, as among others your fellow-ſeruants, do take much vpon you. You runne and goe at your pleaſure, wade into vnſeemely courſes, and giue your ſelfe vnto ſome other matters, neither fitting the truſt on you repoſed, nor anſwering vnto my ſeruice. The newes hereof you muſt thinke pleaſeth me not very well, neither can I with patience digeſt, that a companion of your being, to whom by my ſole fauour I haue giuen place of direction in my houſe, ſhould be ſo imperious ouer my wife, and her due command, in mine abſence. Your wide wandering & common haunts at your liking, cannot by all coniecture be vnto mine eſtate profitable. Wherefore in ſignification that I am nothing well pleaſed with theſe ſo lauiſh demeanours, if by the next report I heare not that they are better amended, you are ſhortly thereupon likely enough to finde how ill-contenting they be vnto my humours: with which priuate rebuke, if priuately ſo it may be conſidered, being at this preſent reſolued to conclude, I attend the redreſſe of thoſe euils, and ſo giue my ſelfe to my further trauels. From B. this of, &c.

Your maſter to requite as you deſerue.

Of Epiſtles Mandatorie.
Chap. 12.

THe force of theſe Epiſtles, mingled (as I ſaid before) with the other titles in the laſt chapter declared, may for further matter, or other occaſions therein required, draw the plenty of their examples from thoſe Reprehenſorie and Comminatorie kindes already ſpecified, this; for any other like direction being thereunto for this place ſufficient. And now the laſt of theſe familiar titles enſueth, which is called Mandatorie. Theſe letters haue their titles of ſuch directions, matters in charge, or other inſtructions, as by writing from one perſon to another are delinered, and are the moſt ordinary in vſage of all other Letters that are amongſt vs frequented. The conueyance whereof in theſe following Examples ſhall be tendered.

A Letter mandatorie from a maſter to his ſeruant-factor, being beyond the Seas.

MY hearty deſire of your good ſucceſſe and wel-fare intended, which I hope God will bleſſe. I maruell that I haue receiued no Letters from you ſince the fourth of March laſt, I hope you doe neuertheleſſe continue your good care and truſt in mine affaires, whereof I nothing doubt. I wrote by maſter N. in the good ſhip called the P. of *London* vnto you, which will ſhortly, by Gods grace, arriue at B. and is bound for L. vnto my coſen T. R. for all your neceſſities to giue you aid aſwell in counſell as money: howbeit I hope you haue no great want of either, conſidering thoſe truſtie friends I haue remaining where you are, and your owne allowed diligence, which formerly I haue proued. I doe now ſend you by a Bill of lading, in the good ſhip called the S. of D. thoſe commodities you laſt wrote vnto me of, *viz.* one packe of very fine broad cloathes, and twentie tuns of lead: the broad cloathes ſtand me, with all charges, in ſixteen pound a cloath. I hope you will haue regard to the ſelling of theſe commodities to my beſt aduantage, wherein I pray you doe your beſt endeuour as the Market ſeruеth. And for the money ariſing thereof, I would haue you to employ on theſe commodities there which are heere moſt vendible, whereof I principally wrote vnto you in my laſt Letters, which I doubt not but by this time you haue receiued. Otherwiſe I would haue you to conferre with my Coſen T. R. thereabouts. And thus deſiring Almightie God to bleſſe and proſper you, whom I deſire you in all your actions and dealings to remember, I bid you heartily farewell, L. this laſt of May.

Your maſter, willing in all things to requite your ſeruices, &c.

Another Letter Mandatorie from a Maſter to his ſeruant.

ALbeit I haue many occaſions to write vnto you by this bearer, which time will not ſuffer me to doe: Neuertheleſſe ſuch as are moſt needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to be ſent vnto you from thence by the carrier of C. & thereof did then write vnto you at large in a Letter, & ſent incloſed in that letter a bill of the parcels. Now hauing ſithence conſidered with my ſelfe of the matter, my deſire is that you doe not tranſport them as I was determined, but let them reſt vntill my home comming, for that there is a ſhip ſhortly going for B. of M. Alderman H. with whom I am determined to ioyne in the whole freight, and meane, by Gods grace, therein to paſſe both thoſe and ſome other commodities. About Thurſday next, there is one T. B. appointed by my coſen L. P. to come vnto you for fifty pound, if he doe come, let him haue the mony, & take his note for the receipt, and this ſhall be your warrant. I would haue you to looke to the waters ſide if the winde continue Southward, for it now ſerueth well, and I doubt not but to heare from Lisbon, for gladly would I vnderſtand of our ſhipping, and of ſuch letters as ſhall be ſent I wiſh you to take notice, and if I returne not before, vſe circumſpection, I pray you, to prouide for their returne accordingly. The haſte of this bearer will not ſuffer me to write more, onely looke to my buſineſſe, haue care of the truſt in you repoſed, and commend me to your Miſtreſſe, tell her I will haſten homeward as faſt as I can. And ſo to God I commit you, R. this of, &c.

Your louing Maſter, &c.

A Letter Mandatorie from a man to his wife.

GOod wife, conſidering my haſty departure from you and my children, my hope is that you wil haue that louing and reſpectiue care towards them and your family, that appertaineth

taineth. I haue left many things raw by reason of the suddennesse of my iourny, which standeth vpon your good regard to be ordered, as namely, the charge of my seruants, & disposition of some other affaires and businesse. You shall now shew your selfe a carefull and discreet wife, if in mine absence, you will a little take vpon you to bee in my place. Regard and consider with your selfe, that seruants are negligent and careleſſe, and if the master forget his owne profit, they are as ready as others to share with his gaines. Your painefull attendance to ouer-looke them, shall straine their labours to my vsing, your desire to see into them, shall worke their vsage to my wel-seruing. You must now a little while forget neighbourhood, and walking for company, considering the old Prouerbe: That when the Cat is away, the Mouse will goe play: If master and dame haue both continued absence, seruants fall a wasting, & doe what they list. You know good wife, I haue now taken a great charge of late vpon me, which with some carefull looking-to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit. For we are yokefellowes you know, and the charge is equall betwixt vs to be borne and supported. If as louing mates and companions wee draw forth together, wee doubtleſſe shall by Gods blessed goodnesse see the fruits of our labours. Our children shall participate with vs of our trauels, and God shall prosper our endeuours. And howbeit good wife, I haue alwaies found you such, as of whose care to my well-doing I need haue no doubt, yet if by the importance of my charge I bee driuen thus much to write vnto you, thinke that in great truſt of your modestie, respect of your loue, and zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in minde what youth by too-much sufferance and neglect of liberty may bee inclined to. This is all I would, & so much I hope as you gladly will yeeld vnto. Commend mee many times to your selfe, and likewise to all our friends. From *R.* this third of May, &c.

Your assured louing husband, &c.

A Letter Mandatorie from one friend to another.

MY heartie commendations remembred vnto you, good master *R.* These are to certifie you that I haue presumed so much on your friendship, as to put ouer certaine causes of mine in your name, forsomuch as for many respects I finde my selfe too far insufficient to deale with the parties. I must therefore desire you to receiue some instructions which I haue herewith sent you by this bearer, and therein to vse such needfull furtherance as in like cases of friendship you may command at my hands. I pray you also that you will take so much more further paines for me, as at conuenient leisure to walke towards *S.* and there to conferre with my brother *P.* and vpon sight and hearing of such matter as by him shall bee shewed and set forth vnto you, to deale accordingly. Thus with my earnest desire to see you here at *L.* where you shall most heartily finde your selfe welcome, I take leaue this of, &c.

Your very louing friend, &c.

THus haue I led along, as you see, this promised Methode by variety of directions and examples, fitting to euery purpose, I hope to the pleasing & content of all the indifferent Readers: and here as a limit sufficient to that determined labour, doe I lay downe my rest. If any faults happen, as no doubt there will (for what from fault may be free) let the learned I beseech them winke at it, the curteous ouerpasse it, and the considerate and well practised in such like trauels fauour me in it, seeing my endeuour therein was done for the best. And so doe I conclude my Methode.

FINIS.

A DECLARATION OF ALL SVCH TROPES AND FIGVRES OR SCHEMES AS for Excellencie and Ornament in Writing, *are especially vsed in* this Methode.

COLLECTED AND EXPLAINED together, according to their applications, vsages, and properties.

By ANGEL DAY.

LONDON:
Printed by THOMAS SNODHAM.
1625.

TO THE COVRTEOVS READER.

AS in the two bookes before going (gentle Reader) my mind and purpoſe was to ſet forth vnto the learner, how much the phraſe of our daily ſpeech by well-ordering and deliuery is graced with figures and other ornaments of Art, and to ſuch end and purpoſe, haue I in the margent of euery Epiſtle, directly againſt the places where they are vſed, quoted them to be ſeene: I haue now for better ſupplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my ſelfe, that vnto ſuch as are vnexperienced in their particular applications, they ſhall be but of very ſleender moment in their quotations, without alſo they may be inſtructed by example, how, where, and in what termes, words or carriage, they are vſed, and wherein, and by what conueiance their efficacies are explained. For which cauſe theſe briefe inſtructions following, containing, as in the title before going, a demonſtration of their true and ſeuerall qualities, properties and natures, are to ſuch end deliuered: wherein my purpoſe is to omit nothing, which in my poore opinion may ſeeme vnto this deuiſed Method any waies furthering. And howbeit my ſelfe in the writing of theſe collections, doe well conſider the want I haue of other perfections, whereby to ornifie the matter hereof, with examples correſpondent, yet ſhall it by ſuch meanes appeare vnto all fauourers of Science, what will and deſire I haue to deſerue with the beſt, confeſſing (as by due proofe I haue found) no ſpeech to bee accounted valuable or of weight, that is not graced with theſe Parts. Thus hauing at large expoſtulated my true meaning herein, I commit the reſt to your courteous cenſures, and my ſelfe to your good opinions.

Yours A. D.

OF FIGVRES, TROPES, and Schemes.

A Figure is a certaine meane whereby from a ſimple and ordinary kinde of ſpeaking, we grow into a more cunning and excellent delitcry.

A Figure is diuided into *Trope* and *Scheme*.

A Trope is as much to ſay, as a variation of a word or ſentence from the proper and apt ſignification, vnto another neare vnto the ſame, ſometimes for pleaſure, and otherwhile for ornament ſake, and there are tropes of words, and tropes of ſentences.

A Scheme is a certaine new kinde of forme of writting and ſpeaking, and for the excellency thereof is called the ornament, light and colours of Rhetoricall ſpéech.

Betweene a Trope and a Scheme the difference is, that the Trope changeth the ſignification, as in theſe words Generation of Vipers, meaning thereby homicides of their owne iſſue or anteceſſours, as the Viper deuoureth her owne brode. The Scheme hath no change of ſignification, but retaineth the expreſſe meaning, as Can ſo great anger bee in heauenly mindes written of *Iuno* in the Æneidos of *Virgill*, whereas anger is indéed onely a humane paſſion, yet without alteration is there allotted vnto the heauenly Gods. And of ſome there is holde in them ſmall difference, inſomuch as oftentimes they runne into one anothers meaning.

The *Tropes* of words are

Metaphora, which is, when a word from the proper or right ſignification is transferred to another neare vnto the

meaning, as to say: We see well, when wee meane, wee vnderstand well, or to call them eaters and deuourers of men and houses, who vndoe the poore, or extort from them goods or liuings: or to say a homely and rude speaker doth bray, which to doe belongeth to an Asse, or to attribute vnto things the properties they haue not, as if we should say, the ground wanting wet, doth thirst for raine, or fruits in their growth do labour, or corne by the stately length and weighty eare it carrieth, to be proud, or by Emphasis, that by desire men are enflamed, by anger kindled, fallen by errour: and lastly, in praise of mans of-spring, as to say, the beauty of his stocke, or to call the place of renowne, the well or seate of glory, also to say, the showers of speech, flouds of eloquence, onely for ornament in writing, without any other proper affinity, attribution or likelihood.

Synecdoche, when by one particular we vnderstand a number, as to say, the braue English was conquerour, as much to say as, Englishmen were victors, or when by a part we vnderstand the whole, as to say, a blade for a sword, a hall for a house, or when by one thing we vnderstand another, as to say, the highest fall, for the deepest fall, the toppe, for the bottome, Neptunes reigne, for the Sea: or when we put the matter whereof a thing is made, for the thing it selfe: as to say, the lofty Pine did scowre the Seas; for the shippe made of the Pine tree, or thus: With flashing iron furious on his foes, he rusht amaine, &c. for with flashing sword: Likewise he put spurres to his horse, for he ranne his horse. They haue liued, that is, they are dead, they flourish, for they are rich, braue or happy.

Metonymia, or *transnominatio*, the putting of one name for another, as the inuenter, for the thing inuented: so do we call corne by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre: likewise the continent, for that which is contained, as if we should say, acceptance to the heauens, meaning to him that dwelleth in the heauens, a happy soyle, meaning happy people in the soyle, hee drunke vp the whole cup before him, for the wine in the cup before him. In like manner when the cause efficient is vnderstood by the effect, as when we say, Pale death, sorrowfull dread, headlong-rage, carelesse wine, vnshamefast night: wherin is shewed, that

that dread causeth sorrow, death paleneſſe, wine carelesneſſe, and so of the reſt. Further, when by her that holds the Scepter, we ſignifie the Queenes Maieſty, and likewise by mentioning the Sword, Magiſtracie.

Antonomaſia, where to the perſon of any one, we giue an other name, then his owne proper, as in ſtead of Chriſt, to ſay the Holy one of God, or The worlds Sauiour. Or of the Queenes Maieſty, to ſay, The Virgin Queene, The Royall Maide, with other like appropriations fitting ſo great an excellency.

Onomatopœia, where to a thing not hauing a proper terme, we faine or deuiſe a name, as, the murmure of the waters, the roring of the canon, claſhing of armour, & ſuch like: where neither murmur, roaring, nor claſhing is by nature to theſe belonging.

Catachreſis, where we accommodate a name to a thing that is not proper, as to ſay, lend me your hand, or your aide, which terme of lending is more proper to money, or things that are borrowed, and to ſay mens powers are ſhort, or their counſels long, when in neither of both there is any ſuch meaſure.

Metalepſis, or Tranſumptio, when by a certaine number of degrées we goe beyond that we intend in troth, and haue meaning to ſpeake of, as to ſay, Accurſed ſoyle that bred my cauſe of woe, when we might as well cry out on the parties ſelfe that hath done the woe, and not to go ſo farre off as to the ſoile that bred him, or as Penelope bewailing her husbands ouer-long abſence from her, exclaimed in her Epiſtle to Vlyſſes, on Paris that had raped Helena, wiſhing that he and all his fleete had periſhed, ere the rape had beene committed, intending that by the rape, the Græcians were drawne to the warres, and to the ſiege for tenne yeares ſpace continued, and ten yeares after that, her husband forced by many lands and ſeas to haue wandered: Of the originall cauſe whereof her ſuit complaint was deriued.

Tropes of Sentences, *are*

Allegoria, a kinde of inuerting or change of ſence, as when we ſhew one thing in words, and ſignifie another in meaning: a Trope moſt vſual among vs, euen in our common ſpeaking, as when we ſay, Bow the With while it is green, meaning to correct children whilest they be young: or, There is no fire without ſmoake: meaning that there is no ill conceipt with-

out occaſion: or, I ſmell a Rat, that is, I know your meaning. For other applications you haue the ſame diuerſly quoted in our Epiſtles to be ſeene in their margents.

Ænigma, a darke ſentence, or as we ordinarily ſay, a riddle, rather vſed in high & deep myſteries, otherwiſe conueyed ſometime in pleaſant fancies, and accuſtomed in other writings.

Parœmia, called amongſt vs an *Adage*, or common ſaying, as thus: Who ſo toucheth pitch, ſhal be defiled therewith: It eaſily pricketh that will be a thorne: many-hands make light worke, &c.

Ironia, a ſcoffe or flout, as when we ſay: Alas good man, or to one that hath ſet debate or contention, You haue ſpun a faire threed: or to him that hath made a long ſpæch to no purpoſe, You haue brought forth a mighty mole-hill: or to a lewd perſon: You are an honeſt man.

Sarcaſmus, a bitter bob as we ſay, or enuious deriſion, as of one arraigned for felony; to twit him, That he had like to haue knockt his head againſt the gallowes: or of one ſuffering for treaſon to ſay, That it made him hop headleſſe.

Aſterſmus, a ſmoothe, as we call it, as when one tells a thing repugnant to the preſent matter or company, to ſay, I had as lieue he told me it ſnew, when neither the time of the yeare, nor preſent weather admitteth it to ſnow. Or when one miſſeth of a number, to bid him take a ſticke and tell it: or telling a lie, to bid him take the haire from his lips.

Antaphraſis, when a word ſcornefully deliuered, is vnderſtood by his contrary, as of a dwarfe, to ſay in teſt, What a giant haue wee here? or of him that telleth a matter ordinary, for ſtrange, to ſay, What a wonder telleth he? or to ſay, The man hath a ſharpe wit, when we intend he hath a very blunt capacity: or of a blacke more woman, to ſay: Will yee ſee a faire pigeon?

Charientiſmus, as when we ſcoffe a man in his threatning mode to ſay, O good words, I pray you, or, Kill vs not at the firſt daſh, or, Bite not my noſe off I pray you, and ſuch like.

Hyperbole, when for the manifeſtation of a thing, vehement or exceeding, the words of our ſpæch doe goe beyond credite, as to ſay: It would haue made a ſtony heart to weepe: he wearied the heauens with his clamour, ſhee was fairer then Beauty herſelfe, more cruell then *Nero* or *Phaleris*: worſe then the

Diuell=

Diuell: Whiter then snow? sighing without ceasing, and infinite such like.

Of Schemes there are two sorts,
that is,
Grammaticall, and Rhetoricall.
Grammaticall are also diuided into two parts,
that is,
Orthographicall, pertaining chiefly to Poesie,
and
Syntaxicall, which are to be applyed to our vses.

Schemes Syntaxicall, *are*

Clipsis, that is, a defect of sence in a word or necessary reason, answerable to the due construction, as when hauing spoken sufficiently of a matter, we close vp the sentence with these words, But this for that let be, and now to the rest, where after let be, this word (sufficient) semeth to be wanting. Likewise, what might be more in the matter? for what might be more done or spoke in the matter. Also to say, you are not to answere or compare with him, for you are not meet, sufficient, or able, to answere or compare with him. Or otherwise to say, A man of so rare vertue, so deeply to be ouerseene, for, it is true that a man of so rare vertue should so deepely be ouerseene?

Aposiopesis, when by passing to another matter, we stop our speech on a sudaine, as it were in an interrupted or discontented mode, as to say, Are these the practises you take in hand? be these your deuices? hath your worthy courage endeuoured so mighty effects? But I will first tame your courses, and for the residue, I wil hold you in so brideled a mean that my selfe will warrant you hence-forth from any such like further proceedings. Or thus, Vngratefull creature, hast thou dealt so with me in thus conspiring my ill that haue euer sought thy good? well, I will say no more, but for thee & thy complices I will take order wel enough to stay you. Or otherwise by way of a fearefull rehearsall, thus; What euill was there whereunto we were not subiect? But why dwell I in circumstances? we were the men allotted to that purpose.

Zeugma, when one or more clauses are concluded vnder one verbe, as to say; His looseneſſe ouercame all ſhame; his boldnes, feare; his madneſſe, reaſon: where all theſe clauſes are concluded vnder this one verbe, Ouercame. Or thus, What auaileth it to ſhrine ſo much this vaine beautie, which either by long ſickneſſe, extremitie of old age, infinit ſorrowes and cares, or a thouſand miſhaps beſides, is euery day in danger, or ſubiect to be vterly craſed? In which all the clauſes before going are concluded in this one verbe, is in danger, &c.

Syllepſis, when one verbe ſupplyeth two clauſes, one perſon two romes, or one word ſerueth to many ſenſes, as thus, Hee runnes for pleaſure, I for feare: whereas this verbe run, ſerueth to both purpoſes: alſo thus; But ſcorning ſo to be reproued, and with a manly reſolution by one ſtroke giuen, he acquited his ſhame, his credit, and his perſon. where this one word acquite ſerueth to all clauſes afore going and following.

Prolepſis, where ſomething generally firſt ſpoken, is afterwards drawne into parts, as thus, Let vs take vpon vs one ſelfe charge, I to direct abroad, you to order at home. Or otherwiſe, Men diuerſly doe erre, ſome by an ignorant ſimplicitie, others by a moſt peruerſe folly.

Pleonaſmus, where, with words ſeeming ſuperfluous, we doe increaſe our reaſons, as thus, With theſe eares I heard him ſpeake it. Or, with mine eyes I beheld him ſorrowing, where we well know, that without eares or eyes, we cannot well heare, or ſee, yet carryeth this kinde of ſpeech, a vehemencie inforcing the matter ſo plainly or throughly to be heard or ſeene.

Macrologia, where a clauſe is finally added to the matter going before, in ſeeming more then needed, as, Men of ſo high and excellent vertue, let them euer liue, and neuer die, here neuer die, ſeemeth ſuperfluous, and yet notable well aboundeth the ſentence.

Anaſtrophe, a prepoſterous inuerſion of words beſides their common courſe, as when we ſay, for faults, no man liueth without, when order requireth we ſhould ſay, No man liueth without faults. Long when he had confuſedly thus liued, ſay, when he had long time thus confuſedly liued.

Hyſteron-proteron, where that which ought to be in the firſt place is put in the ſecond, as thus, After he had giuen faile to

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the winde, and taken the Seas, for after he had taken the seas, and giuen saile to the winde. Also, That which of all others is most sacred and permanent, honoured, and euer-shining vertue, chuse vnto your selues: for, chuse vnto your selues honored and euer-shining vertue, which of all others is most sacred and permanent: or as commonly we say in our English speech, Pull off my bootes and spurres.

Tmesis or *Diacope*, a diuision of a word compound into two parts, as, What might be soeuer vnto a man pleasing, that had he, for, whatsoeuer might be, &c. Hither should he haue come to, when he finished his argument, for hitherto should he haue come, &c.

Parenthesis, an intercluding of a sentence in any reason commonly set betweene two halfe circles, as thus, I am content (not in respect you deserue so much at my hands) onely for pitties sake to hearken vnto you, the knowledge hereof is ordinary, and therefore I neede speake the lesse of it.

Hypallage, when by change of property in application a thing is deliuered, as to say, Darkesome wandring by the solitarie night, for, wandering solitarily by the darkesome night; or the wicked wound thus giuen, for, hauing thus wickedly wounded him. The vse hereof in Poesie is most rife.

Hendiadis, when one thing of it selfe intire, is diuerslie laid open, as to say, On iron and bit he champt, for, on the iron bit he champt: and part and prey we got, for, part of the prey: also, by surge and sea we past, for, by surging sea we past. This also is rather poeticall then otherwise in vse.

Asyndeton, when two or three clauses or more disioyned doe follow one another, as to say, His house, his lands, his purse, himselfe, his life, were all at his command. Or thus, He scapt, hee ran, he rusht and fled away. Or otherwise, thy fame, thy wealth, thy friends, thy kin, and all, thou hast lost together.

Polisyndeton, when in like sort, by many coniunctions lowly words one following another, are united together, as thus: Both sword, and fire, and dearth, three dreadfull scourges of the warre were alwaies attendant vpon him. Or thus, with faith and troth, and plighted heart, and loue, he made him hers, &c.

Hirmos, where a continuance of speech is vsed, vntill the end

of the clause, as, God in the beginning made heauen, earth, sea, firmament, sunne, moone, starres, and all things in them contained: where you see these all words, heauen, earth, &c. haue all one continuance until the last end of the sentence.

Epitheton, when for ornament sake we adde vnto a word, or for mislike doe attribute somewhat vnto the same, as when for ornament we say, Sweet beautie, precious loue, friendly fortune. Or contrariwise in mislike, vnbrideled lust, filthie gaine, wicked guile, deceitfull fauour, fond fancie, &c.

Periphrasis, when by circumlocution any thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wisedome, for a Philosopher: A man diuersly enriched, for one that is wealthy &c.

Liptote, when by the lesse that is spoken, the more may be vnderstood, as thus: What auayleth it that thou dost not despise me, which is by the contrary, that thou louest me, the deliuery thereof is singular by the negatiue, for that giueth grace to the Figure, as, it displeaseth me not to heare of you, but it grieueth me to heare ill of you: We are not so ignorant of things, but we can perceiue somewhat: That is in the one, it pleaseth me well to heare of you, and in the other, wee haue skill to discerne of things and thereby can perceiue somewhat.

Paradiastole, when with a milde interpretation or speech we colour others or our owne faults, as when we call a subtile person, wise; a bold fellow, couragious; a prodigall man, liberall; a man furious or rash, valiant; a parasite, a companion; him that is proud, magnanimious, and such like.

Meiosis, a manner of disabling, as when we say, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such case.

Schemes Rhetoricall, *are*

Anaphora, or Repititio, where by rehearsall of one word we make sundry beginnings, as to say; Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the mind; finally, learning is the onely substantiall prop and guide of mans life, without which nothing in a manner can be pleasant, nothing sauourie, nothing

of

of value, &c. Or thus, hauing committed so great euils, couldest thou yet dare to come in open shew of the world, couldest thou dare to shew thy selfe in the face of men, couldest thou dare to be seene of any one, that hast thus generally deserued to be hated of all? Or otherwise thus; When death commeth to challenge his due, what then shall auaile beautie, what youth, what riches, what strength? where then shall become thy lands, where thy reuenewes, where thy possessions? who shall argue thy cause, who stand for thee, who plead for thee?

Epanolepsis, when with one selfe word, we doe both beginne and finish a sentence, the vse hereof is merely appropriate to Poesie, Much asked he of Priams state, of Hector very much.

Epizeuxis, or a redoubling of a word, by vehemencie to expresse a thing, as thus, Thou, thou art he on whom I liue to be reuenged. He, he it was that wrought all my care. Thus, thus it behoueth a man of vertue and courage to doe.

Anadiplosis, when the last word of a comma, or member of a sentence, is the beginner of another that followeth, as, heauens witnesse my fall, my fall more grieuous then may be well supported by common sorrow: or thus, Fie too much vngratefull, Vngratefull to me of all others, that so much at thy hands haue deserued.

Antistrophe, where many members are drawne to end with one and the same word, as, wee haue our felicitie of vertue, our renowne of vertue, our hope and expectation of vertue. Or thus, men from their errours are reclaymed by loue, reclaymed by hope, reclaymed by feare.

Symploce, where sundry members haue one selfe beginning and ending, as thus, If we shall debate of the times present, what is I pray you the cause of all these euils? mony: what hath been the decay of our estimate? mony: what the ruin of our soules? mony: what the torment of our conscience? mony: what the meane of all ambitious aspirings, treacheries, and villanies? mony: In fine, this cursed and wretched title of gaine is it that bewitcheth all ages and seasons, and that onely by a seruile regard and account giuen vnto mony: Or otherwise thus in contempt; What silly soule wast thou when I beganne first to like thee? nothing. What when I tooke thee? nothing. What be-

fore-

fore I cherished and regarded thee? nothing. And now that by me thou hast bin made something, thou esteemst me as nothing.

Ploche, when by an Emphasis, a word is either in praise or disgrace reiterated or repeated, as thus, Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroad, and with priuie enemies at home, yet ceased he not to be Scipio still, that is, *sui similis*, like vnto himselfe still.

Polyptoton or Traductio, when one word is often repeated by variety of cases, as thus, Who hath in his life nothing so much pleasing as the very life it selfe which hee enioyeth, it is impossible that his life with vertue should any waies be adorned: or by translating of one word into diuers formes, as thus: What manhood call you this, so vnmanly to deale in those actions, that especially appertaineth to a man? Here is this word manhood translated into vnmanly and to man.

Membrum or Parison, when one or moe members doe follow in equall sentences, as thus, See now by one fault how many mischiefes thou hast heaped to thy selfe, thou hast consumed thy patrimony, grieued thy parents, estranged thy friends, defamed thy stock, vndone thy kindred, & heaped mischiefe a thousandfold to thy selfe more then can be auoyded: or thus with copulation: neither hast thou herein dealt discreetly for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euil, nor cared for the good that might happen, leauing all at randome, thou hast done what in thee lies to work all our vndoing.

Omoioteliton or *similiter cadens*, when words and sentences in one sort doe fitly together, as thus, Weeping, wailing, and her hands wringing, she moued all men to pittie her. Or thus, Thou liuest maliciously, speakest hatefully, and vsest thy selfe cruelly. Or thus, We finde it much better of wise men to be rebuked, then by sikhie flatterie to be fondly deceiued.

Prosonomasia, a pleasant kind of collusion in words, in significations diuers, onely by changing, detracting, or adding a letter or syllable in a word, as to say, No doubt he is a foole wise man, for a full wise man, for a Doctor, Proctor, or other wise; Thou art no bewrayer, but a betrayer of mens counsels: Of one religious, thou art become prodigious.

Antanaclasis,

Antanaclasis, when we produce a word in a contrary signification to that it commonly pretendeth, as to say, For my kindnesse, you haue vsed me kindly, meaning indeed you haue vsed me very badly; And, I can be contented to pray with you, though you prey not vpon me. Where this word kindly is applyed to the worser part, which of it selfe carryeth as we see a farre other meaning, and likewise pray in one sense being to intreate, is in another sense intended here, to spoyle. And as another said to a rude fellow, You are too course to keepe course in our companie, here is course for rudenesse, and course in another sense for good order.

Erotema or *Interrogatio*, when by interrogation we fish out any thing sometimes by demand, as to say, But you sir, now from whence I pray you derive you your fancie? By asseueration, as to say, Haue you not in this action behaued your selfe excellent well? By commiseration, as to say, Alas! what ground may hold me, what land or shore may possesse me, circumuented as I am with so many euils? by vrging, as thus; What hast thou to intermeddle in so bad a companie? How long shall we be thus abused with so fained treacherie? Art thou not ashamed, seeing thy purposes thus reuealed? Perceiuest thou not thy drifts to be all discouered? By indignation, as to say, Shall I yet couer thy villanies, being at thy hands thus hatefully misused? Or thus, Wicked and peruerse kind of people, how long will you thus hatefully deale with your fauourers? By admiration, as to say, Good Lord, who would haue though so much looseneſse in so chaste a countenance! But what is it that this blinde and sottish loue draweth not a man headlong into! And lastly, by doubting, as thus: What shall I say, or, what further speeches may I vse to withdraw you from these euils? Or otherwise, Whither shall I turne me to speake vnto you, or what words may I vse whereby to withdraw you from these vanities?

Anthypophora, or *Subiectio*, when to a question asked by vs, we answer of our selues in our owne reasonings, the manner whereof is accomplished three kinde of waies, as first when we obiect vnto our selues that which to others might be obiected, and answer it againe: secondly, when we doe (as it were) vrge those we speake vnto to answer vs, and so answering, doe confute

their

their sayings. 3. When in a deliberatiue sort we propound diuers things, and refute them all one after another. Example of the first may be this. Is this a manner of discipline? Do men in such sort deliuer their instructions? Had they for this cause the authority of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, should consume their youth vnder them? Beleeue me I am of a farre other opinion, neither doe I thinke that the reasonable time of yong men, being now fittest of all others for any vertuous impression, should thus cautelously be deluded of that, whereunto both their parents and birth do commend them. Of the second, this: Now after all these proofes of the happy comming and acknowledgement of our true and onely Messias; let me speak vnto you againe, yee Iewes, enemies and maligners of our sole and onely God and Sauiour Christ Iesus, with what reasons strengthened do you persist in your madnes? Stand ye vpon the oracles of Prophets? We haue made plain vnto you that they are wholy for vs? Looke ye after *Moses*? It was only of our Christ and none other that he hath written. Wait ye on types and Figures? They all in one doe agree to be in him fulfilled. Prefer you vnto vs miracles? who could desire more then by him was shewed? Bring you against vs a number of consents? Alas onely you bring the smallest number, and lurking as it were in a corner, are the gainsaiers of truth it selfe, sith the whole world round about you doth witnes for vs. Doth the hope of any euent yet a little detain you? Behold your temple long since subuerted: your sacrifices quenched, your citie razed, your people runagate & dispersed, nor any hope at all left vnto you to be relieued but by the clemencie of the Christians. Of the third, this, Tel me I pray you, what, or wherin is it that a worldly man hath such meane to glorie in? wherein should hee be proud, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they neuer make a man either happie or blessed, so farre off are they many times from any such euent, as often we doe see that they are the very cause of their owne destruction, they sundry wayes are meanes to inconueniences, and in our owne sight forsake their masters in their life times, but seldome follow them, for ought we see, to their graues. Is it for children? The keeping of them is then of

rimes

riches farre more certaine. Is it in respect of a wife, family, and other such like commodities? they are vexations, cares, and griefe, nothing in them stable, nor such as may induce a man to any hoped tranquility, &c. There is also of this sort another example, by an immediate answere to euery question, as thus: Wherefore then is the Law? for transgressors. Wherefore reward? for well doers. Or thus: Where is now their pride? vanished. Where are their boasts? deluded. Came they to ayde vs? no, rather to suppresse vs. Came they to comfort vs? no, but to kill vs.

Antenagoge, when hauing spoken as it were in the dispraise or mislike of a thing, we goe about to helpe the same againe with a new colour to the matter: as to say, It is a thing difficult to attaine learning, but yet very commodious. It is tedious to trauell for sundry knowledges, but vnto our liues it is a thing most necessary.

Ecphonesis, or *Exclamatio*, which hath signification of griefe or indignation of a thing, as of griefe thus: O cruell and lamentable time wherein we liue, subiect as we are to so many miseries! Of indignation thus: O incredible boldnesse, or rather impudency of a shameless creature: not fit to be suffered. Neither is this manner of speaking alwaies framed by the Interiection O, but rather otherwise, as thus: Vnhappy man, made vnhappy by so great a misfortune, what vnkinde destiny droue him to so imminent a perill? how miserable and vncertaine is the state and condition of man, subiect to so many and huge calamities? Or otherwise: What kinde of people are you to rage in so vile a madnesse? was euer seene a multitude so fierce, a company so careless, an assembly so desperate? what inconsiderate dealing doe you vse? I shame to see you, and grieue to behold you, &c.

Insultatio, when iniuriously, or by a contumelious reproach we insult vpon a mans doings, as thus: Trudge on with thy mischiefes, proceed in these thy insatiable cruelties, and he that hath power ouer all, will one day (I hope) correct thee. Or otherwise, Pursue I pray you your glorious enterprise, you haue, no doubt, very weightily begunne, and wee cannot but expect therefore a notable issue.

Aporia, or *Dubitatio*, when we make stay or doubt how to terme a thing, or which way to wade in a matter, as thus: What should I say, was it anger or an inueterate malice that led him to his mischiefe? Shall I call him cunning as cautelous, that procured, and so well could shift himselfe of it? Or otherwise thus: May he be said to be beloued, or rather fortunate or blessed to haue escaped such danger? Is it to be termed clemency, or rather piety to vse one so miserable with great courtesie? Or thus: I am not well perswaded what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renew againe vnto you what you haue so often heard? &c.

Paradoxon, affined vnto that before, but with a kinde of marueiling or wondering thereunto added, as thus: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effects? Or otherwise: I haue great maruel that men so generous, should so quickly be diuerted from their honest purposes. Or thus: I would neuer haue beleeued that such graue and considerate counsells should so easily haue beene subuerted.

Epitropis, when by proposing a cause, we reason what would be done therein, as thus: In times so troublesome and seasons so tempestuous, giue now your aduice what is fit to be done. If the case were your owne, what would you doe, what would you say therein? tell me I pray you, you that conuerse in these and such like actions; I herein appeale vnto your wisedomes, your owne consciences; shew me but your mindes herein. And this figure is vsed in reasoning, when as to conclude a matter, and seeming loath to trouble the Auditor to any further in the same, we pretend to reserue a great part thereof, which we would referre to their iudgements.

Parresia, or liberty to speake, when by winning of courtesie to our speech we seeke to anoide any offence therein, as thus: Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. If what I write seeme offensiue vnto you, you haue to mislike the ill disposition of such as inforce it, and not with me so to be agrieued.

Apostrophe, or *Auersio*, when we turne our speeches from one person

perſon, or thing, to another, as if one hauing ſpoken much of the vanity of the world, ſhould thereupon turne and ſay vnto the world, O world, how ſweet and pleaſant are the ſhewes of thoſe things which thou produceſt: but in taſte, how ful of too much bitterneſſe? Or in ſpeaking of the certainty of death, and the little reſpect thereof had, to turne a mans ſpéech to death it ſelfe, and ſay, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches? &c.

Proſopopœia, when to things without life we frame an action, ſpéech or perſon, fitting a man, as if we ſhould ſay of vertue, as of a liuing perſon, that her waies were ſweete, and repleniſhed with all manner of delight; that ſhe putteth her ſelfe forth to the worthieſt to be receiued, and to the moſt honored to be embraced. Or faine the ghoſts from out their graues to preſcribe good examples, or to rebuke the vices of men. Or our Countrey to accuſe vs of our negligent regard vnto it, in theſe or ſuch like ſpéeches: Vnkind people and Citizens, whom I haue ingendred in my bowels, nouriſhed with my paps, foſtered with my delights, why doe you thus vngratefully not onely abſtaine to tender me, but giue me an open prey to my foes to ſuppreſſe me: yea, which is moſt lothſome of all others, become proper murtherers and paracides of your owne parentage and family, cruell deſtroyers of your owne patrimony, and wretched renders and tearers of your mothers bowels, without all regard or pitty?

Synonymia, when we bring forth many words together of one ſignification, or ſounding all to one purpoſe, as to ſay, thou haſt ſpoyled thy Countrey, deſtroyed thy City, and turned the Common-wealth topſie-turuie: all which do ſort but to one purpoſe, for the expreſſing the hatefulneſſe of the iniury: or otherwiſe to ſay. What head haddſt thou to deuiſe ſuch a thing, where was thy wit when thou wentſt about it, what became of thy minde in purpoſing the ſame, whither was thy diſcretion carried in the proſequution? Here is head, wit, mind and diſcretion, all ſorting to one thing. Alſo, what deſireſt thou, what ſoughteſt thou, what couldeſt thou wiſh or expect in the action? Here is deſired, ſought, wiſh and expect, being all to one meaning.

Auxeſis, or *Incrementum*, where by degrées we not onely riſe to the ſumme of euery thing, but alſo ſometimes goe beyond, as

to

to say, He first set vpon him with reprochfull words, after assailed him with his weapons, then wounded him, and lastly did most miserably murther him. Here by degrées is passed to the last erigent. Now to the second: It is euill to reproch, wicked to slander, villanous vnwarily to strike, detestable to murther. What shall I say to betray a man to all these? Here is now *vltra summum*, beyond all that was spoken to the vttermost. The excellencie of this Figure is so much the more, by how much euery degrée is still inforced one aboue another, and goeth beyond in comparison, as to say: gold, riches, honour, estate, treasure, kingdomes, life, and all he held of no moment. Another kind of recitall pertaineth also to this Figure, short in repetition, but for vehemency wonderfull, as to say: Thou hast conspired the death of thy Prince, and in her the subuersion of a whole kingdome, what should I say thou hast conspired the death of thy Prince? As who would enforce that no one thing then that could be greater. Finally, for enforcement of a thing, to say in reprehension of follies. If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skill then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the presence of such as are adiudged both honorable, and wise, in the hearing of those of great account, of such as haue power to checke, and authority to compell thee, it was too too peeuish.

Sinathrismus, a heaping of words diuerly signifying together, as to say, Hee was a man wholly malicious, exceedingly proud, vterly arrogant, altogether subtill, by nature cruell, and in speeches contentious. Otherwise thus: What should I tell thee further of his parts, how wise, how sober, how honest, how courteous, how friendly, how choisely he liued.

Brachiologia, when in single words without any coupling together, we proceed in a broken kind of deliuerie, and yet hasten forward as in the other, as to say, Loue, hate, iealousie, frensie, fury, drew him from pitty.

Antithesis, or Contentio, when we amplifie by contraries, as to say, Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast chary vnto me, when no man

regarded

regarded thee, and when my ſelfe alſo might haue deſpiſed thee. Or otherwiſe, If you doe that is good, you haue the reward of praiſe, if you proſecute badneſſe, your merit is euill. Or thus, To thy enemies and thoſe that maligne thee, thou art placable: to thy friends, inexorable. In coole matters thou art hot: in the hotteſt cauſes, cold: Art thou called? Thou art gone. Thy abſence required, we cannot be rid of thee.

Epanodis, carrying a reference to the matter preceding, much like to the figure *Prolepſis*, but that the figure *Prolepſis* hath relation onely to the matter, this to the matter and tearmes therein vſed, the difference whereof you may ſee in ſome of my Epiſtles, as the ſame is quoted in the margent where the Figure is vſed.

Comparatio, which taketh his increaſe of ſmaller matters, which if they may ſeeme great in all opinions, then that which we ſeeke to amplifie muſt of neceſſity ſeeme greater, ſometimes alſo by diminution of things great, to make the reſidue the greater, example of the firſt may be that ſaying of Cicero of Catiline, in theſe words, did the famous Scipio for a little ill gouernment of the common weale, cauſe Tiberius Gracchus priuately to be made away: and ſhall we preferre Catiline that goeth about to fill the whole world with his ſlaughters? Heere is Catiline compared to Gracchus, the ſtate of a common-wealth to the whole world, a ſmall ſliding to an inſufferable waſting, and a priuate man to the whole Senate. Or otherwiſe thus: Tell me I pray thee, if one had giuen thee but a ſmall ſumme of money to comfort thy need withall, were it not humanitie to thanke him? If he had giuen thee poſſeſſions to liue vpon, were it not honeſtie to requite him? If of a ſlaue hee made thee rich, ſhouldſt thou not be bounden vnto him? How much more then to him that hath not alonely done all theſe, but farre more then theſe vnto thee, oughteſt thou in the very bonds of nature and courteſie to be both thankefull and louing? Example of the ſecond ſort, for diminution, might be this: what is it that you propoſe vnto me theſe ſmall matters of vnkindnes, as that the man is ingratefull, that he hath no good remembrance of curteſies, that there is in him not ſo much as an acknowledgement, which is a thing farre from requitall, theſe I muſt confeſſe are iniuries

to some, but vnto me they are trifles, matters of no moment; things not to be reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his distruction and vndoing? And in this exaggeration of vices, so also might there be the like of vertues, as if one should exhort a man to Pietie, after he had set forth all the commodities thereof, as the tranquilitie of mind, peace of conscience, liberty of spirit, the communion of Saints, from a bond-slaue of the Deuell to become the childe of God, the comfort of the holy Ghost, which the Prophet denyeth may be by man conceiued: he might lastly adde, what things than these in all the world could be greater, what more singular, what more happy, and yet if they be conferred vnto that blessed heritage of immortality, if to the life and ioyes to come, if to that heauenly Ierusalem, which certainly remayneth for all such as are endued with such a spirit: they are toyes and things of no excellency or moment.

Metanoia, when by a sudden restraint of speech, we vse grace or mislike of a person, or thing, as to say, worthily atchieued: nay rather honourably attained, a man notable, we may rather say, singular. Ah cruell man! And no man neither, but a beast: Oh rare clemency! or rather, most admirable patience: he is no thiefe, but a rauener: no murtherer, but a tyrant.

Aphorismus, a Scheme, like vnto the other, but differing by a manner of reprehension, as to say: What Lawes be these, if at least-wise they may be termed Lawes, which beare in them so vile customes, and not rather firebrands of the city, & the plague of the whole common weale? Or otherwise: your counsellers, if such may be called counsellers as draw vnto mischiefe, are vtterly vnmeete to such kind of assemblies.

Diminutio, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in study: we might shew, that besides the great necessity thereof in the life of man, we shall in attaining thereof, take no other nor more laborsome course then others before vs haue done: that the way thereto is very plaine and easie, the labour (if any be) sweet & pleasant. And where as in all our ordinary exercises of vanity, there reboundeth for the

the moſt part, in the end, but meere trauaile and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinary as the practiſe, wherein the ſtudie is but the leaſt part of mans life, but the pleaſure and commoditie infinite. And like as in this, ſo in all other things, conducing to good and laudable exercises, the labour is ſtill diminiſhed, by propoſing the worthineſſe, pleaſure, honour, profit, and ſo of euills commonly, by mitigation of the fault.

Climax or *Gradatio*, when each member in a ſentence ariſeth from the other afore-going, beginning with that which endeth the former, as to ſay, His induſtry bred him vertue: his vertue, praiſe: his praiſe, renowne: his renowne, glory: and his glory, enuy. Or thus, What hope haue we of good, if what men liſt, they may, and what they may they doe, and what they doe they dare, and what they dare they proſecute, and what they proſecute, they are neuer aſhamed of?

Antimetaualo or *Commutatio*, when a ſentence by change is inuerted to the contrary, as thus, Wee muſt eate to liue, and not liue to eate: Not man for the Sabbath, but the Sabbath for man was ordained. They are happy whoſe wiſdome is anſwerable to their fortune, and whoſe fortune anſwereth their wit.

Sinacioſis, when one contrary is attributed to another, or when two diuers things are in one put together, as thus, The prodigall and the couetous doe offend alike, for neither doe liue as they ought. Pleaſure it ſelfe is ſometimes a labour, and labour alſo often a pleaſure. To a couetous man is wanting as well that he hath, as that he hath not.

Etiologia, a Figure like vnto the other before-going, and much reſembling to *Oriſmus*, which defineth a matter by ſorting the ſame into a diſtinguiſhment, but this now telleth the cauſe or reaſon of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the ſame, you may ſee the examples as the Figure is quoted in my Epiſtles.

Paralepſis or *Occupatio*, when in ſeeming to ouer-paſſe, omit, or let-ſlip a thing, we then chiefly ſpeake thereof, as thus, I will not here rehearſe vnto you how ſlippery and tranſitory this life is, how much laden with cares, expoſed to dangers, and attended with miſeries, for we know it & feele it: But I will come to ſpeak of the perdurable ioyes of the other, &c. Or thus, For my part I

haue no pleasure to lay open other mens errours, it is enough to me, that by themselues they are made apparant, and that the whole world may see them, I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you, are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderly course of life in those dayes perpetrated, I now omit, and onely doe come to the times present, his counselling (I had almost said concealing) of good when time was, if it be well noted, was it that procured our mischiefes, &c.

Prosatalepsis or *Praeoccupatio*, when we doe anticipate vnto our selues that we know will be obiected, as thus, what doe you obiect vnto me the times passed, those seasons and ours are vtterly vnlike? But peraduenture you will say that these things are for children fit to be considered, nay rather meetest of old men to be followed. You will happily say vnto me herein, that I am too light of credit: but I can tell you the proofe is extant, and fit to be beleeued.

Metastasis or *Transitio*, when in briefe words we passe from one thing to another, as thus, You haue heard by this what you ought to consider, heare now I pray you what you are bound to remember: these things you will say are pleasant, but the rest yet vntold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to bee suffered. I haue now told you what was done in priuate, I will next shew you what was handled in publique: these things hee did at home, that which followeth was abroad in the field: whilest he was a yong man, he did this I told you, but the vertues of his age were farre more different. You haue vnderstood of manners, I will now speake vnto you of learning: I will not trouble you with many things further, onely this one thing will I rehearse vnto you. But of these enough, we will now go to the rest, I haue something bin carried away with these motions, but wee will now goe to the substance, But why stay we so long in trifles? I will go to the head of the matter: what he promised, I haue deliuered, what he performed you shall vnderstand, I haue thus shewed you how much he was charged vnto me, you shall now heare againe how gently he requited me.

Paramologia,

Paramologia, where we grant one or moe things meet to be marked or alledged, and forthwith doe inferre thereupon sufficient wherby to overthrow it, as thus. I deny not but I haue heretofore vsed you in causes secret, in matters weighty & of counsell, that I haue found you friendly, faithfull and ready: but what is all that to the purpose, when a thing so important, and matter neerely concerning me, as whereon dependeth the safegard of my whole house and family, I haue found you in both negligent and vntrusty? Or otherwise, as thus, Be it, or suppose you haue omitted nothing in your owne person, of a friend to be performed, that you were no partaker with him of those euill counsels, that you abstained to accompany him in the execution of his mischiefes, yet are you not therefore cleared: For it is not sufficient for a man not to do euill of himselfe, but that by too much lenity he become not occasion of anothers mischiefe.

Dichologia, when by a colour or mitigation wee defend our causes, as to say, I fell I confesse, but as a yong man; I went astray, but as one willing to be reclaymed; I forsooke my friend indeed, but constrained by the Lawes; I was a companion in their badnesse, but forced by threatning.

Orismus, definitio, or *finitio*, wherein briefly we lay forth the true properties of euery thing, by impugning the contrary, as thus, Men cannot be said in vertue to exceede, for in vertue there is euer an excellency, but neuer an excesse, sith the excesse is onely appropriate vnto vices. This cannot be said to be care, but couetousnesse, for care hath onely respect to necessary vses, but in couetousnesse there is neuer any suffizance.

Hipotyposis, when any thing is described in particular, or made knowne to the view, as thus, Shall I tell you what manner a one you haue preferred vnto me, for his stature, a dwarffe; for his person, a trunke; for his qualities, a dog; for his countenance, a foxe; in behauiour, a swine; in condition, an ape; in sense, an asse; and in visage, a beast.

Merismus, or *Distributio*, When that as may be generally spoken, we distribute for amplification into parts: as if in generality we said, he hath consumed all his substance in ryot: By distribution we might amplifie thus, Whatsoeuer patrimony he had from his father, what priuate inrichment by his deceased mother, what large assistance by his friends, wherat the world ne-

uer barked, what dowry soeuer by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton liuing: mony, plate, lands, wealth, possessions and all, are gone to the diuell, his cattell consumed, his housholdstuffe, his apparell spent, and the poore miser at this instant hath not left him a farthing.

Dialisis, a separation of one thing from another, both being absolued by a seuerall reason, in the nature of a Dilemma, as thus: When I haue preached vnto you all I may, if you be well giuen, it auayleth, if graceleſſe, you will not be moued. Or thus: What should I further set forth vnto you my goodwill? If you remēber it, I haue said enough, if not, my words will not prouoke you.

Dialogismus, or *Sermocinatio*, an imaginatiue speech, agreeing to the quality of the person it is framed of. Whether he be valiant, cruell, young, old, or of what other condition, as if we should say of the times present: Were the ancient Apostles and old Fathers of religion now liuing, which with great innocencie of life, and true piety, shined in their seasons, and should but behold the most corrupt and abominable estate of our times, subiect as they be to all kind of euils, would they not thinke you, straight proclaime against vs the vniust name of Christians, and challenge vs for the great want we haue of the true profession thereof? would they not rather cry out of vs, that deluding our selues only with a vaine title or name of Christians, we doe not so much as thinke in the meane time to follow any part thereof?

Epiphonema, or conclusion to a matter before shewed, as thus: of so wonderfull force was his wisedom, which was able to compasse that in short time which a number haue diuersly sought for, & could neuer hitherto obtaine. Or thus: Such is the force of nature, which seldome we do see is euer changed by any colors. Much haue they forsaken that haue cast all from thēselues. It is cōmonly the conclusion or making vp of a discourse or sentence by some pithy manner of speaking: As if a man should inueigh against drunkennes, he might thus conclude, He now that thinketh it parcell of humanity, by thrusting on of many cups to driue his friend into drunkennes, let him also thinke it kindnes, by a venemous confection giuen, to driue him into madnes.

Expeditio, or *Enumeratio*, when many reasons of auerment being numbred together, we make a confutation of them, each

one in particular, as thus: The goods in question being alledged to be mine, it is requisite you proue, either that you had them by chance, that you haue long held or enioyed them, that you bought them with your mony, or otherwise, that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping: Long haue you not held them, for they were alwayes, till this, in mine owne possession: It is plaine you neuer bought them, for you payd me no mony for them: By gift you could not haue them, for the right was in me to giue them: The succession must be void, for my selfe am yet liuing. It remaineth then if you keepe them, that liuing you doe cast me out of my owne possession. This chiefly appertaineth to the Iudiciall Epistles in the state Coniecturall.

Commeratio, when matters diuersly enlarged, are yet stayed vpon, and lastly, brought into one short conclusion, whereby the reasons are made more weighty, and of greater efficacy, as thus: What will you make of this man, whom yee seeke in this manner to set free, you see he is a man prodigall of his own fame, & a lyer in wait for others credits, one full of guile, intemperate, railing, proud & ambitious, to his parents most wicked, ingratefull to his friends, hated of his owne kinsmen, stubborne to his superiours, insolent with his equals, to his inferiours cruell, and finally, to all persons whatsoeuer a creature most intolerable.

Sententia, A recitall of some graue matter by way of a notable saying or sentence, either by common custome admitted, or by some author deliuered, examples whereof are plentifully to be seene in my Epistles.

Exuscitatio, A pronocation or stirring vp of others, to the praise or mislike of a thing as thus: What one is he of so slender or contemptible a spirit among vs, or who of all our Nation would be counted so enuious, as vpon so great and large a desert had by a man so worthy, would not willingly render vnto him all honour and due commendation? Likewise of the contrary for dispraise; Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euery way so vile, to goe thus freely vnpunished? Surely I doe thinke no honest minde but would be of this opinion, that of all creatures liuing he were most worthy to be extirped.

Omioſis, the Figure of reſemblance or ſimilitude, whereby we reſemble one thing to another, as thus, Like as they greatly doe offend, who going to a publike well, whence all a whole city hath their water, do infect the ſame with a moſt deadly poyſon; euen ſo doe they moſt wickedly merit of the common-weale, who depraying the minde of a Prince, doe lade and frequent the ſame with moſt miſchieuous counſels. Or thus, Is it ſeene that men at the blaſting or biting of a Viper, doe ſhrinke, and forthwith do run for a medicine: how much more ought they then, for the auoyding of a moſt horrible ſhame, the infamous ſting whereof is farre worſe then all other poyſons, to runne to a remedy?

Icon, An image, or artificiall deſcription of that we meane to deliuer, as if in ſetting forth our moſt gracious Soueraigne, we ſhould ſay, that goddeſſe-like adorned with high aſpects, or ſtately grace and maieſty diuine; in chariot deckt with Princely ornaments ſhe iſſued forth, &c. Or thus, laying out the dreadfulneſſe of warre; fierce and vntamed warre with eyes ſparkling as the flaming fire, whoſe face carryed in it ſelfe a terrour to the lookers on, and his countenance was as it were a preſent death: his geſture was as the furious aſſaults of a Lyon, and his mouth as a deuouring pit to ſwallow the bloud of multitudes. Armed he was with fire, with famine, and with ſword, crying reuengement on the world, and perſecuting all Nations with a ceaſleſſe dread.

Paradigma, a manner of exhorting or with-drawing by example as to ſay, the Elephants engender not, but in places moſt remote, and any that by chance do ſee them in that time they kill: how much more then behoueth that betweene thoſe of reaſon, a ſhamefaſtneſſe be included in executing that action? Or thus: the nature of the Dolphin is not to ſuffer the yong one of her kinde to ſtraggle vndefenced, ſuch care haue they of their frye: how much more beſeeming is it, that our procreation which are men, ſhould not be ſuffered to runne at random without either guide or controulement?

Parenaſis, or *Digreſsio*, a ſpeech beſide the matter in preſent ſpoken on, as to ſay, But here let me remember vnto you ſomething of the deſerts and eternized memory of your worthy and moſt vertuous parents: Or thus, Giue me leaue a little to digreſſe from this purpoſe, to the end that by laying out of ſomething yet vnſpoken of, I may the better wade into the reſt.

FINIS.

Of the parts, place and Office *of a Secretorie.*

Considering how many worthy & excellent men, not only in our present age, but in many yeres before us have lived, none of all which (though questionlesse furnished with very great ability) have to my certaine knowledge, euer written ought in our English tongue, touching this title: It may seeme questionable, how I, the most disfurnished of many others, and subiect thereby to the inflight and correction of all others, durst take vpon me to discourse thereupon, weighting with my selfe the subiect I take in hand, to be of speciall quality, and to none so much fitting as to those that be greatest learned, best aduised, discreetest gouerned, and worthiest ruled, to treate vpon. Nowbee my selfe by such presumption of mine, deeme the same to be of lesse moment then it is: howbeit as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue now taken vpon me (as you see) to write thereupon.

Truth it is, that as I am none of those that may vaunt my selfe of any future sufficiencie to so speciall an end and purpose, yet haue I not beene in some time of the yeares I haue spent, altogether excluded from any sauor or taste thereof at all. Neither haue I wholly spent the seasons I haue carried, so vainely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, illues, and dispositions of sundry humors, by inflight whereinto, and some proofe made of that which my selfe haue practised in place of seruice. I am bold in this onely Discourse, to aduenture the performance of that I haue promised.

In the discouery whereof my minde is not, nor shalbe to prescribe vnto any one, but to deliuer what in my owne opinion I haue coniectured to be meetest in such a person. Well regarding the number of those, who enabled by farre better skill, or guided by experience, and their owne proper vertue, can both search and wade further therein, then my poore ability may any waies

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lobe into. For which my purpose is, and shall be in this present Discourse, onely to set forth vnto such, whose vnripened yéres, for want of discernement, haue not yet made them apt vnto so speciall a being, and quality, what in my plaine conceit, vnto the place and office of such a one, méete and fit to be a Secretorie, may be thought most consonant and worthy.

To the accomplishment whereof, as the best and métest induction to such a matter, it shall not be to slender purpose, to speake first of the name thereof, and to sift out by what meane the party seruing in such a place, had the originall title to be called a Secretory. You shall then vnderstand, that as me séemeth, by speciall reason and iudgement, this name Secretory importing therin, as it doth, action of a great consequence, doth beare in it matter of more circumstance then by euery one is considered, and by how much the more honourable the place of attendance is, where such a one doth serue, by so much the more beséemeth the party called vnto such seruice, to be a man choise and of worthy estimate, ability and iudgement: So then I am not of opinion of the multitude, who hold that the prayse-able endeuour or ability of well-writing or ordering the pen, is the matter that maketh the Secretory, (albeit the vse hereof is not the least part of many other things incident to the same Office) but that carrying with it selfe a purpose of much weightier effect, the person thereunto named was as a derivitiue from that which containeth the chiefest title of credite, and place of greatest assurance that may be reposed, in respect of the affinity they both haue of trust and fidelity, each with the other, by great conceit and discretion, termed to be a Secretory.

And albeit there happily may be opinions some wayes contrarying vnto this my present deliuery, touching the originall of this title: yet standing directly assured that they all being laid together, must of necessity conclude on the very Secrecie, trust and regard, specially imposed on him who beareth the same title: I will boldly for this cause define, that in respect of such Secrecie trust and assurance required at the hands of him who serueth in such a place, the name was first giuen to be called a Secretorie, and that by the Etymologie of the very word it selfe, sounding in true coniecture, *quási custos*, or *conseruator secreti sibi commissi*

missi, a keeper, or conſeruer, of the Secrets vnto him committed.

By this reaſon we doe call the moſt ſecret place in the houſe appropriate vnto our owne priuate ſtudies, and wherein wee repoſe and deliberate by deepe conſideration of all our weightieſt affaires, a Cloſet, in true intendment and meaning, a place where our dealings of importance are shut vp, a roome proper and peculiar to our ſelues. And whereas into each other place of the houſe it is ordinary for euery neare attendant about vs to haue acceſſe: in this place we doe ſolitarily and alone, ſhut vp our ſelues; of this we keepe the key our ſelues, and the vſe thereof alone doe onely appropriate vnto our ſelues.

And if wee ſhould runne but into the nature of things ſecret, and conſider by the name, what to ſuch a matter is required, we ſhall finde that of it owne ſelfe it challengeth ſo much, whereby with three things moſt ſpecially it is ſaid to be fortified, viz. with Couertneſſe, that it be cloſely kept from the eyes, eares, or vnderſtanding of others: Safety, that ſecurely it be retained, and laid vp, both with choiſe reſpect and tendering: Aſſurance, that by no miſtake, negligence, or defect of the party hauing charge of ſuch a ſecret, it may turne to a preiudice.

Thus then by concurrence of theſe, it appeareth that vnto euery Secret there is required a Cloſet, and the proper vſe of that Cloſet, is onely for the couertneſſe, ſafety and aſſurance of the ſecret: all which conſidered, let vs now ſée if you will, what anologie or proportion they haue with our Secretorie.

It hath béene already before alledged, that by the very Etymologie of the word it ſelfe, both Name, and Office in one, doe conclude vpon Secrecie: If ſo, then in reſpect of the couertneſſe, ſafety and aſſurance in him repoſed, and not otherwiſe, the party ſeruing in ſuch a place may be called a Secretorie. The Cloſet in euery houſe, as it is a repoſement of Secrets, ſo is it onely (as I ſaid before) at the owners, and no others commandement: The Secretory, as he is a keeper and conſeruer of ſecrets, ſo is he by his Lord and Maſter, and by none other to be directed. To a Cloſet, there belongeth properly, a doore, a locke, and a key: to a Secretorie, there appertaineth incidently, Honeſty, Care and Fidelity.

And

And forasmuch as by the concurrence of these twaine, both Name and Office do seeme in shage and account to be of so great weightinesse, and that our Secretorie, aswell in title, as place, standeth by such declaration joyntly tyed vnto so district an obseruance: let vs now a little further enter into the function and place he beareth in such kind of seruice, and consider that being in one condition a seruant, he is at the pleasure and appointment of another to be commanded: and being in a second respect as a Friend, he is chiefly to haue in estimate, the estate, honour, reputation and being of him whom he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to be intended, that thereunto belongeth a Superiour, by whose absolute direction, his actions of seruice, are to be ordered and commanded: And notwithstanding the reputation, credite, and estate of being, to him giuen and allowed by his Lord or Master, he is yet to consider, that the weight and summe thereof accrueth from his onely fauour, countenance, and good opinion, and that by how much the more, he liberally and of an honourable minde affordeth vnto him the respects thereof, by so much the more seriously ought he by all possible endeuours of seruice and industry, as farre forth as in him is, to study to construe and vphold the same.

And herein seemeth it not fruitlesse to oppose to such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, and what dependency in common reckoning resteth betweene him, who beareth in this sway the authority and rule of a Master, and the other, who in account that he is to be commanded, carrieth a manner of subiection to that party, who for the time of such seruice, is at his hands to be reuerenced and obeyed.

In regard of which, we are to see, that by the title and prerogatiue which euery master hath generally ouer his seruant, there is a certaine kinde of duty, wherewith each one that serueth is strained to his obeyance. There is also by that very name of seruant a kinde of fidelity and trust required, more speciall then that betweene the Sonne and the Father, and that of so great efficacy, as whereon (peraduenture) may rest, not alonely the disposition of the goods, estate, and principall affaires, but also oftentimes

times the life, hazard or undoing of the person of his said master.

A Son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust in him to be imposed. If he deale contrary to the condition of a sonne, the bond by which he is strained, proceedeth of nature, and so are his actions accordingly held for unkind, or unnaturall. But the servant not linked by nature, is tied in trust, and by contraryng of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predominarion hath this name of fidelity in the hearts of a number, that many have refused to commit themselues in times of hazard to their children, but rather have relied themselues wholly on the assurance of their servants.

And howbeit most certaine it is, that Nature wonderfully swaieth many times in her proper features, yet in this case she hath commonly lesse efficacie then in any others. For as a current of water loseth his power in being turned backward, from his straightned course, but hath forcible passage in the way that it holdeth: so is Nature in this action of parents and children, which running forwards from issue to issue, hath mighty operation, but when it should be turned backeward, hath seldome any power at all.

Contrariwise, whether it be the honesty of the name that leadeth it, or the common reputation that each faithfull discharieth in the eares of good men, or a feruency of affection, linked properly to the place where any trust is reposed, I will not now dispute upon, but questionlesse, of so chary regard hath fidelitie allwaies been accounted, as immediately upon the name of a seruant taken, it seemeth not alone to be unto the selfe title appropriate, but it is in a manner by the proper allowance thereunto given seuerally exacted.

Now albeit this kinde of exaction and charge, seemeth in the delivery thereof to be indeed very great, yet when he that serueth hath performed al that in such case is to be required, he cannot for this or that alledge, that he hath effected any more then whereunto by the very loyaltie of a seruant he was enioyned, nor can be rightly or properly affirme, that by any extraordinary respect more then he ought, he hath accomplished the same. For that in things wherevnto a man is bound, there can be no

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gratuity opposed, but where a man aboue that hée is charged, hath further endeuoured, or more worthily attained, therein of troth and not otherwise, shineth the greatest praise and glorie vnto him that may be.

For this cause then doe I say of our Secretorie, that as hée is in one degrée in place of a seruant, so is he in another degrée in place of a friend. A seruant, meanly trained in some Mechanicall Science, sheweth fidelity to his master, in an vpright dealing and disposition of his wares or goods. Another in like sort hauing the receipt of his Masters reuenewes, becommeth a faithfull dispenser in his accounts and reckonings. Some on the other side haue asmuch, or the like, fidelitie in kéeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelity died willingly for their fauours.

Of all these sorts of Fidelity, the last as I am sure it hath lesse séeming of credence or supposition of troth in common beléeuing then any of the others, so is it (you will grant me) the most assured and mouing pitty, praise and commendation, in all reckoning aboue any of the others. And such are and haue béene, I could recite vnto you sundry remembrances, and one but of late yeares, that in very sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When Sir Iohn of Desmond in Ireland, some number of yeares passed, of a rebellious and cruell mind to the State there being, and principally to her Maiesty, had solemnely conspired, and most tyrannously sworne the death and destruction of all Englishmen in his Countrey, there happened one Henry Dauill an English Gentleman to lie at that very bloudy pretended season, in the house of the said Knight, and for two causes of him was thought entirely to be fauoured, the one in respect that hée was his Christian Gossip, as they there terme it (a linke strong enough to haue purchased fauour in that Countrey, had it not béen with a most bloudy tyrant;) the other, in that he was a Gentleman both courteous, bountifull and valiant.

This master Dauill had at that time onely an Irish boy attendant vpon him: the time conspired for this murther was at midnight

midnight, when all men carelefly were sleeping. About the watch whereof, Sir Iohn and his company entring the chamber of master Dauill, wakened him from sleepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him, that were it not he had, without exception, vowed in his heart, and sworne the death of all Englishmen, he could destroufly, aswell for that he was his Christian Gossip, as for other loue he owed him, haue suffered his life, but all being appoynted to die, he must goe with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therewith sundry menacing strokes seeing ready to be proffered, stirred (no question) by a most zealous fidelitie, clasped on his masters breast, and with such slender resistance as he could, did beare off the blowes, receiued vpon his body diuers and sundry wounds; and doe what they could, no one could pull or remoue him from thence, till fretting rage kindled in these mercilesse creatures, made them kill the Boy vpon his Master, and his Master vnder the Boy, both at one instant together.

The memory of this act, as it is most pittifull in rehearsall, so will it of a number be thought very strange. If any fidelitie haue, by seruencie béene accounted of, this you will iudge of any other ought chiefly to be embraced. But yet not this, nor any of the residue of those parts of fidelity, by me already deliuered are such, as in this place I hold méete to be pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance to be caried, yet do we not place him in so meane a degrée, as that by corruption of coine, he might be held for distrusted, nor on the other side would we haue him of iudgement so dis-furnished, but that touching the difference of counsels, or tender of his life, should make a discernement.

In this Boy voluntarily as he did, in the very weakenesse of his yeares, to séeke by death his Masters safegard, was (no doubt) a thing worthily to be admired. But in manifestation of so great loue, and testimony of so loyall affection, had hée béene by yeares more enabled, it would haue béene thought very fondly of to haue done it, without thereby his Maisters death might haue béene reuenged, or his life preserued:

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Else to what end is Fidelity applied, or what vse at all in reckoning remayneth there of it?

By discretion to discerne, by vertue to iudge, and by wisedome to resolue, how and which way the efficacy and assurance of all trust and fidelitie ought to be carried, is a thing meetest in all reputation principally to be obserued. How can there otherwise appeare any worthinesse, if affections sort to be equall, or what distinguishment may there be of spirits when mens iudgements are common?

George Castriot, surnamed Scanderbeg, the terrour while he liued, and onely man able to confound the Turkish forces, during his infancie, hauing beene trained vp with Amurah, father to Mahomet the second Emperor of the Turkes (for that in the conquest of Epirus by the same Amurah, the father of Scanderbeg being taine, and his Signory subdued vnto the Turke, he was then with others led away into Turky a captiue.) When he arriued to manly yeares, and serued with great fortune and valour the said Amurah in his warres: it happened that being in one great battell as Generall of the Turkish Army against the Christians, and fighting against Hungarie, a remorse of conscience tooke him, in that he being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedly become the confusion of his brethren, and war against Christ and his kingdome.

And albeit he was neuer vnfortunate in any fight, and at that time likeliest of all other to attaine the victory, yet regarding the state and manner of the Conquest, he faintingly withdrew, and with great discouragement vnto his people, gaue power vnto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, tooke themselues together to flight.

In this company was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie, and of counsell to the great Turke. The place of their residence seruing well to the purpose, him Scanderbeg (being of the others assured) tooke onely in hand to acquaint with his enterprize. And forasmuch as his credence with the said Amurah was such, as in the repose of his troth, rested both Signet,

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and warrant sufficient, to put forward whatsoeuer direction or command in any the Turkish signories, upon paine of death to be obeyed, Scanderbeg declaring his imprisonment of captiuitie and seruage desired to visit his kingdome, & liuing after that to liue at liberty a Christian, and therwithal how often the Turke had promised to restore him, and yet still brake with him, enioyned the Secretory to write Letters of command in the Turkes name, to the Deputy or Maiers of his fathers kingdome, that as their lawfull Prince and Gouernour, they should then, at that instant, without more delay, receiue him, and thence forth renounce and put from them their wonted charge and authority.

And albeit the power of Scanderbeg was in that place great, and the Secretory nothing misdoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also, that if he assented to that demand, hauing yet liberty to depart, he might timely enough aduertise the Turke to the preuention: yet vsed he neuertheleese so many effectuall speeches as for the present he could, to dissuade him, which not preuayling, he assented at last for feare, and wrote as he required him.

The Letters orderly signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisdome, fidelity and counsell of the Secretory, thought it now a matter of no small worth, if by any facilitie he could win him also vnto his company, to passe in the same iourney, or otherwise if he refused, then deemed he fit that he should not returne alone, to carry newes to the Turke of his determined iourney. And therfore first with as many kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assayled him, he proposed also the expectation of his owne fortune, valour, power and strength of the euerliuing God, whom he serued, that was able to defend them, and all possible means that otherwise could be deuised to moue him. But none of these in fine preuailing, he lastly set before his eye, that vpon such refusall, he for his owne best assurance must be enforced to kill him.

Which maner of speech albeit moued in the Secretory diuers alterations, yet chose he as the most honestest part, no way to defraud the trust in him reposed, especially by assistance in his owne person thereunto giuen. And seeing he could by no meanes escape with life, aduised suddenly rather to die in the hands of

Scanderbag, for that he had already doue, then in so manifest an action of disloyalty, to be found a principall actor of treason against his Lord and Master.

Great is the linke of Vertue, whereby the minds of men singular are many waies bound, neither falleth it out in those of weake spirit and capacity to become partakers of the praise due vnto so high and honored excellency. To men basely conceited, there is neither respect of troth, loue, honor, duty, or other matter whatsoeuer, whereby to draw them from a sensuall appetite or carnal desire of their owne liuing, safety and commodity: But to those who are the sworne schollers to vertue, to whom true glory is of price, who soly haue in estimate to make choise of things worthy: In these it forteth to be a shame, what others reckon for laud: to them a preiudice, what many hold for gaine, they contemning for a sole vertue, and discreete choise of the minde, what is besides or lesse then that which accordeth to the true honour and reputation of well-deseruing, cannot content themselues to liue where their credit dyeth, despise wealth, where honor is to be pursued, neglect reputation, where loyalty is not entertained, and expect no fidelity where consequently the effects of an honest and worthy minde, are not principally to be carried.

As then, by what vse soeuer applyed, I doe in all things commend fidelity and trust to be performed where by districtnesse it is challenged: so now do I in the carriage of this our Secretory, sort him forth properly frō the residue by a difference, for where in persons of lesse conceit, and lower respect, some vsages are commendable, in him they are to be presumed, as no wayes to be doubted of: neither is it to be expected that the mould of such a one should be so subiect to imperfections, as that in common and meane actions he should thinke to be praised: seeing that where any breach of these parts in men lower conceited might be found, it would in them be held as in comparison a thing no more then might be doubted, but in him would it turne to a most vituperable lasenesse with such intenoments to be spotted:

And as I thus sequester him from the ordinary vsage of what held to be liked, so doe I againe draw in him a speciall choise, of things high, and worthy beseeming, aboue others (lesse considerate) in all things to be carryed, and wherein the

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ſumme of his ſtudie, ſhall onely be required. For ſeing that by reaſon of the place wherein he ſtandeth of imployment, by reaſon of his ſuppoſed execution, birth, qualitie, or other diſcernement, by reaſon of the weight, more then of common truſt in him diuerſly impoſed, he ſeemeth to be a man euery way proportionate to a farre other end and purpoſe, then of euery ordinary ſeruant is commonly required, it muſt needs then be of ſuch a one conſidered, that by farre greater skill and meaſure he be in euery of his actions demeaned, that with much greater modeſtie, care, reſpect, conſideration and integritie, he vſe by ſuch meanes tempter all his outward and inward behauiours, and iudgements, as being himſelfe in reputation a Gentleman, and conuerſing among ſuch as haue diſcretion to deeme of a Gentleman, he may leaſt of all be touched with any thing, that ſtaineth or ill-beſeemeth any part of that, which principally may appertaine to a Gentleman.

And whereas in any other attendant it is a matter praiſe-worthy, to be beautified or aduanced by ſome one or other ſpeciall vertue or quality, in him it is of neceſſitie, who by how much the more néere he is in frequentation of any honorable place or caling, by ſo much the more néedfull is it, that he be accordingly furniſhed wherwith in ſeemly and laudable ſort, to enter and approch the ſame. And as in the ſeruice of euery one whatſoeuer it is ſpecially required to be indued with all parts of dutifull attendance and loyalty: ſo is it for him to excell, and be different, becauſe in his imployment, truſt and otherwiſe, there is granted at his hands a farre greater ſcope and efficacie, then therewith any other ſeemeth to be charged by any proportion or qualitie.

By this meaſure now of fidelity, truſt or loyall credit of a ſeruant, in which place our Secretorie, as you ſée, ſtandeth bounden by the firſt degrée of his ſeruice, it may ſecondly be conſidered in what reſpectiue eſtate he ought for the reſidue of that which to his attendance appertaineth, be accounted a Friend. The limits of Friendſhip (as it might be obſerued) are ſtreight, and there can be no friend where an inequalitie remaineth. Twixt the party commanded and him that commandeth, there is no ſocietie, and therefore no Friendſhip where reſteth a Superioritie. But I ſay and affirme, that if it be true that the ſumme

of all Friendſhip taketh his originall of loue, and that the true demonſtration of loue groweth by a Sympathie of affections, of which affections Vertue is ſaid to be the whole and ſimple ground, then may this Sympathie of affections ſo grounded on vertue as aforeſaid, be turned into loue, notwithſtanding the inequality of eſtate or condition, whereby a man vertuouſly diſpoſed, being ſeruant to ſuch a one, who is honourably inclined, may in that place of ſeruice, in which he continueth, be reputed in proceſſe of time to become as a friend.

But if we ſhall goe to the true definition of friendſhip, you will then ſay, that this friendſhip ſo called and reputed among men, as it is a Sympathie of affections firmely united together, ſo is it ſuch a uniting, as wherein what the one coueteth, the other deſireth, in reſpect whereof worldes and life, and all, are not deſirable, but deſpiſed: I would not here be taken, that of any ſorts of people that runne into all, or a number of theſe, like effects, without exception of quality, I intend that they therefore were to beare the name of Friend, for ſo men vtterly vicious, and blindly giuen, conſorting in wickednes, and other baſe exerciſes, in which each ſpendeth his life, or deſperately dieth one for another, might be reputed as friends, I haue no ſuch meaning, nor is my intent herein ſo generall a purpoſe. But ſpeaking of friendſhip, I only deale with ſuch, whoſe actions and ſincere deſires haue in vertue higheſt preheminence, for theſe, not by aduenture, but by a deliberate counſell and choiſe regard ſpecially had, of things valuable and worthy, doe accompliſh their effects by a moſt honourable purpoſe.

To this I anſwere, that if the weight of Friendſhip, ſo conſiſteth in a Sympathie of affection, uniting of hearts, coueting mothers good, and deſpiſing all that may be gained, in reſpect of the party befriended: why may not our Secretory as well as any other merit neuertheles in this place of ſeruice at the hands of his lord and maſter the name of a Friend? why ſhould he not therin as wel as any other haue that power in him planted, whereby to become a Friend? Touching the equality of affections though it is ſtil laid downe that therein ought to be no difference, and the commander and the commanded, doe yet alwaies make a diſcordance, I may neuertheles thus much deliuer thereof, that by all

common

common likelyhood it is assuredly to be conjectured, that no one personage of estate, layeth chaise vpon such a one to serue so neare about him, and to be in place of so great trust as appertaineth to a man of that reckoning, but ere he long haue vsed him, he bindeth vnto him at least some good part of his affection: for how can it otherwise be thought, but that our Secretory, being one euery way so weightily to be employed as he is, partaking as he doth with so many causes of importance, and vndiscouered secrets and counsels, standing as he must vpon so neere attendance, as he that is almost (as occasion serueth) euery minute of an houre to be vsed, but that to his Lord or Maister, he must of necessitie be very chary, and at the least-wise more particularly then many others, by a great deale to be beloued.

He then thus finding in so noble a place, so honourable an account, our Secretory being as he ought to be, a man of vertue and worth, cannot chuse on the other side, but frame his vtmost thoughts correspondent in al things to these particular fauours, his conuersing, his neerenesse and attendance, turneth them to an affection, and this heated by the daily increase of his Lord or Maisters liking towards him, groweth thence to a feruency, and so each vertue kindled by the others Grace, maketh at last a coniunction, which by the multitude of fauours rising from the one, and a thankefull compensation alwaies procured in the other, groweth in the end to a sympathie inseparable, and thereby by all intendment concludeth a most perfect vniting.

Pantius, the faithfull Secretory and counsellour to the great Emperour & Philosopher surnamed Aurelius, for the high wisedome and fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the very entrance of his graue, deserued before many others (secret also in aduice to the said Emperour) to be termed and called by name of a Friend. Insomuch as he onely daring to speake plainly, what in others iudgements might seeme to be offensiue, and to perswade faithfully, what he saw most agreeing to the present extremity, made the Emperour pronounce himselfe fortunate, to haue nourished one so discreet in his Pallace, and most blessed of all, in that when each failed him in his dying, he onely was found assured vnto him among all that were liuing.

In this friendly knot of loue, and that of ſeruile command, remaineth a moſt notable difference, eſpecially for this matter of truſt and fidelity required in ſeruice; for, *quem metuunt, oderunt*: whom men feare, they hate: well may they for faſhions ſake pleaſe, but this ſound kind of affection is often farre from their thought. And yet that there may be an awed reuerence, as well in loue as in feare, who doubteth it; yea & that rather far more aſſured and effectuall then the other. For where this grounded loue by vertue once ſtayeth confirmed, the humility and gentleneſſe of the mind is it immediatly that afterwards directeth the thoughts, we then do gladly honour the more, by how much the willinger we deſire to ſerue, & more firmly obey, by how much the more entirely we ſtand to be fauored. This friendly fidelitie not vrged or conſtrained by ſouereigne command, but of a zeale to well-doing voluntarily embraced, leadeth the reputation and eſtimate of our Secretory to be receiued as a friend.

As of fidelitie, before credit of counſell and riches, there are ſundry other branches, and diuers deſerued parts that ſeriouſly may be commended, ſo are there of friendſhip. The aſſociation of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedly muſt the party frequenting ſo great a place of ſeruice preue then to be a perſon of right ſpeciall commendation, of anſwerable vertue, and of noted diſcretion. For that in doing ſeruice to his Lord or Maiſter, it ſeemeth a matter incident to his account, and to the better effecting the name of a friend, that in cauſes vrgent and needfull, he be not vnpurueyed in his owne perſon, wherwith diſcretly, as occaſion ſeruyeth, both to aduiſe and counſel (the very efficient matter wherein his inabled diſcretion may with greateſt ſingularitie be performed) the aſſurance whereof, by credit of moſt memorable antiquities, hath not onely framed that of loyall ſeruants, ſuch haue béne entertained as faithfull friends, but alſo hath not béne ſlender occaſion many times, to the preuention of ſundry, behement and dangerous miſchiefes.

To accompany the troubles, miſeries, calamities, and infortunities of him to whom we are this way or that way in our ſeruice linked, or beholding, or to beare willingly, & with a ſufferable mind for his ſake, whatſoeuer in declaration of our vertue

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ſéemeth to an honeſt diſpoſition, to be either incident or appertaining, no man verily denyeth, but that they are aſſured and notable demonſtrations of a very exquiſite perfourmance. But what of that? the property and excellency of this vertue is not therfore alwaies in that one onely ſort to be carried, neither with the greateſt eſtimate and commendation that thereunto is appropriate, is the worthineſſe heereof wholly to be commended.

To prevent miſchiefes ſometimes, & by a wary fore-ſight and care had of the honor & reputation of our commander, to fence (if néd be) the ſame by a politike deuice, without prejudice, from any touch of diſgrace or diſhonour, to diſſwade or dehort faithfully, from things impeaching or offenſiue to their eſtates or nobility, to reueale the hurt they know not, or cauſes important whereunto they are nothing privy, to counſel devoyd of flattery, and to oppoſe the good that leaſt harmeth and the euill that hath néereſt remedy: theſe things, as in their ſeuerall conſiderations they can, as ſufficiently as any others, declare a man to be endued, both with rare knowledge & right excellent vertue, ſo who doubteth, but that the moſt ſlender of them all, weigheth as deply as any other in cauſe of fidelitie. And yet if any more ſpeciall liking in one thing then other be to be attributed, where commonly men doe ſéeme to haue generally well deſerued, then of neceſſity muſt the ſame gaintly rather enſue where euils moſt prejudicing are fore-ſéene and anoyded by politicke wiledome, then where vnſkilfully they are entred into, carrying in their boſomes, either extreame hazard or inevitable vndoing.

Such is the felicitie that the Maſter or Lord receiueth euermore of ſuch a ſeruant, in the chary affection and regard of whom aſſuring himſelfe aſſuredly, he findeth he is not alone a commander of his outward actions, but the diſpoſer of his very thoughts, yea he is the ſouereigne of all his deſires, in whoſe boſome he holdeth the repoſe of his ſafety to be farre more precious, then either eſtate, liuing, or aduancement, whereof men earthly-minded, are for the moſt part deſirous.

Of all the abuſes that haue bene, or at this day remaineth in the attendance of honorable perſonages, there is no euill ſo ſecret or pernitious, as is the venome of flattery, the couert ſeating whereof, in men of all ages, humours, qualities, and com-

plexions, hath (for the most part) taken so behement and deepe impression, as it seemeth almost irrecuperable in the greatest sorts and numbers of persons to be auoyded. The dalliance of this vainty claw-backe is smoothe, the entrance pleasing, the progression subtill, the continuance forcible, but the end falleth out euermore to be deceitfull.

Men infected with this kinde of security, and basenesse of condition, being in proper designments Curri-fauors of the world, it is no marueil if hauing in common request, all shews possible of grafted and found demeanors, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselues at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a manner of sacriledge, to be found slacke or contrarious in any thing, *Dicunt?* say they, *Dico diunt? aio.* Finally, resoluing trustily to deale no way, they deuise how it may be possible to frame themselues euery way.

These, and such as these, impugning the plaine and simple drifts of honest meaning, haue alwaies a face of brasse, wherewith to shoue forward, and to forestall what by the shamefast intendment of any other, seemeth bashfully to be pursued, they are still pressing on, and euermore [illegible]ing, but if they once get handfast, or happily bee after strained from the hope of that they would, their loue then, and attendance immediately thereupon die at one instant together.

Iniurious mee seemeth, and too-too perillous is the approaching of these priuate whisperers, whose inward conuersation, as in the very first conceit and discouery thereof, it appeareth vnto a man vertuously giuen, to be altogether odious, so vnto him that intendeth purely of himselfe, they are in the seruices of noble men euermore most thwarting and malicious, insomuch as if such a one stayed with honesty, would neuer so faithfully, simply, and truely indeuour himselfe by all parts of dutifull care and loyalty, he shall yet neuer want of those peruerse creepers, that by one cautelous suppose or other, will still be before-hand, wherewith (if it be possible) to disgrace him vtterly.

That these and such other actions of vility, commonly hand-

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led, as they are in honourable places, doe become oftentimes barres to good meaning, and stumbling-blocks to plaine dealing, there needeth (as I thinke) at this present very small question. Neither would I be so mistaken, as to deeme that there wanteth either inlight or iudgement in many noble personages to discerne them, for they are discerned, and oftentimes spurned at, I know it right well, but what of that? This being also a common practise and occupation of the world, smoothly to slide through all things, and to meane truely in nothing, it is no maruell if by the too-double diligence of such men, some one or other happen now and then to be deceiued.

But for somuch as it is of necessity, that euery honourable estate must and ought to be serued, and that where a multitude of good are in attendance, there ensueth commonly to be among them some few that are euill, either of an annexed propinquity or opposition of good and bad, vertue and vice, emulating or rather enuying as we see the daily progression each of the other, or else for that the world somewhat addicted to peruerse manners, sendeth forth oftentimes such imps of her substance, as become monstrous disturbers of euery honest endeuour: It shall notwithstanding behoue him whatsoeuer, whose end and expectation stretcheth to the sole desert, that of euery laudible purpose is rightly to be attained, either in abstaining from any action of blemish to his vertue that may happen, to resolue with himselfe neuer to serue at all, or seruing at the least wise so to arme his conceits for all maner of such like disgraces, as that he may content himselfe, or that but being truely censured as he ought, the end of his determinations are certainly to be adiudged honest, albeit his ill hap perchance such, as thereby he attaine neither liking nor preferment, or if either he stand in present, or be in possibility to attaine fauour, then not to be discouraged in the honest prosecution thereof, by any practise or enuis whatsoeuer, resting in himselfe firmely assured, that time or the true discernment of him whom he serueth, shall at length yeld scope to that, whereunto by true degrees of vertue he sought to haue aspired.

And seeing that in all causes of zeale and loue, where the minde is tied by an entire desire, and care of well-doing, to him whom once in conceit it seemeth to grow chary ouer, the force

thereof

thereof seldome or neuer palleth lightly at the first, without some blocke or other layd before it, whereby to hinder or discourage the proceedings already determined, and that so farre forth as one while a man supposing the fidelitie of his seruice might at a time bee fully effected, and discharged in the requisite deliuery of some present aduice and counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightinesse, or nobility of his Lord or Master, or fearing to be argued of presumption, or else in letting downe the desire he hath of safegard vnkindly to be mistaken. It shall not therefore be consonant to this our Secretories place of seruice thereupon immediately to become silent, or so to sucker the euill which himselfe clearely seeth to passe vnregarded, especially when the case is either weighty, or nerely otherwise concerneth his nobility whom he serueth, for so should he by a kinde of Pusillanimitie become guilty of the very occasion, how great soeuer the same should happen, which sometimes lying in his credit or counsell, to haue impugned, be of a weake disposition abstained neuertheleſſe to see preuented. And yet it is not (needs must I say and confesse) a matter altogether vntryed, that men vain-glorioufly minded, or arrogantly otherwise intending of their owne proper services, notoriously oftentimes doe fall into this vaine of presumption, who pricked on with the credit and fauour to them giuen by their Lord or Master, and foolishly conceiuing thereof to lead their thoughts in a string, doe ignorantly or preuishly thereupon take in hand many times to direct them in their serious affaires or counsels, and controuling in their inward thoughts whatsoeuer is besides, or contrarying to their owne opinions, do of seruants become sawcies; of men modest, malapart; of aduisers, arrogant; and consequently, running into euery misprision of others, and what else appertaining to a regard of other mens actions, appeare at length so imperious, as by the sole default of their owne misdemeanors, they are turned at the last quite forth by the elbowes.

The defect hereof, so far discrepant as it is, from that steady kind of gouernment hereby throughout concluded vpon, needeth not I think in the framing of this our Secretorie, to be any further forewarned, who by shaking from his owne person any part of the vilities that in others may seem chiefly to be discommended,

mended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing any action that may appeare vile, or hardly to be borne withall, and next, in suppressing (so much as in him is) whatsoever commendation or liking duely to be annexed to his owne proper deserving, wherein humilitie freed from all manner of base and seruile purposes, shal then sufficiently instruct him, that curtesie is a vertue, lowlinesse a thing annexed vnto gentilitie, to be proud is a vice, to be contemptuous a filthinesse, simplicitie is sound, deceit to be abhorred, loyaltie a matter in estimation, flatterie to be held abhominable. I will not here dispute how much excellent and needfull it were to their estates, that the nerest attendance of honourable personages, wherewith men of such vertue and knowledge in this sort frequented, neither carping at sundry enormities, would thereby deuise, to draw forth vnto you a man vnmatchable in qualitie and wherof the world or any, heauen beside, scarce yeeldeth either shadow or property, but proposing the worthiest parts, which of euery one is absolutely fittest to be acquired, I do only endeuour to lay downe no other matter or ground, then wherewith men that be spetiall, are at this day held to be endued, and such as in all ages heretofore haue bene thought meetest to be followed.

What should I lade this discourse with numbred examples to you of the great estimate & regard of those, who to keep their faith inuiolable to their Lords, haue some of them bin so tealous of their honors, as for the safegard thereof, haue by great aduisement made a voluntary aduenture of their dearest liues, some againe with great loue and fauour, entertained and reputed of by their Lords, and not able in their seruice as they thought during their life times sufficiently to recompense the loue and especiall zeale they bare vnto their Honours, haue afterwards vnto their children, being in great disgrace with the state present, so fully effected the fruits of their well-wishing, as that by the tender account, reuerence and loyalty to them proposed they haue right well declared that, not vnto times alone of estate and fortune, when little regard of such things might be at their hands expected, their vertues haue bene limited, but chiefly in extremity and times of want, wherein their sundry seruitions haue bin in most aboundant manner supplyed. Others likewise

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charged on the death-bed with the secret affaires of their L. to be kept in speciall care and reckoning from the knowledge of other men could not by multitudes of fauors, by threatnings, or other large offers whatsoeuer be so farre seduced, (as when the dead was quite past and gone out of the world, whereby they needed not at all to haue doubted) they would yet be led in the least iot of all to defraud the trust in them repoſed, but haue kept the same inuiolable, to their vndoubted commendation, and further increase afterward of good liking to a farre greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue beene daily recorded, the multitude whereof for brevity I doe omit. Contenting my selfe that of these two chiefe and principall matters of seruice, I haue thus farre forth already in generality debated, leaning therefore what else to be considered therein, to the knowne ability of others, I proceed vnto the next part that in the continuance of this Discourse was at the first intended. And forsomuch as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as be naturally touched with any bad or vile coercement, capacities that be insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholly insufficient. Let vs then more particularly, if yee will see what manner a one he ought to be touching his person, abilitie and condition, that to the worthinesse and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretory.

For the deliuery thereof, and the better to find our Secretory as neere as either may be gessed or framed, such, and none other indeed, as in true and perfect meaning he ought to be reputed, we will distinguish the seuerall considerations and respects of such a one, in three speciall points sorting to his office, solely and fully in this place to be considered.

The first shall be of the person, touching his education or being, the second of his conuersation and order of liuing, the third of his sufficiency, by skill, knowledge, and ability wherewith to discharge the place of his calling. Formerly then touching the regard of his person it is requisit that he be descended of honest family or parents, the efficacy whereof conduceth not a little to

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the coniecture of a sound and honest condition: that he haue also had good education, whereby the mind well disposed is oftentimes framed to very good purpose. That he be of shape and countenance proportionable to those required vertues, foreso much as commonly ensueth, that Nature in producing of all her creatures, worketh in them effects answerable to their seuerall constitutions, and to flowers of most exquisite proportion, she giueth the most excellent sauour: the dog is not shaped like the Lion, nor the curre as the Spaniell: the Kennet tree is not as the Crabbe stocke, the one bearing an Apple, wholesome, delicate and pleasing, when it commeth to be tasted, the other putting forth of the knurres, no other then the sappe of Veriuyce when the best of it is enioyed.

By the countenance we doe further iudge of the qualities, and disposition of men, insomuch that the very markes of fauor haue not to many iudgements proued weak discouerers of some peoples good or vntoward conditions: we haue likewise euident testimony, that ill-disposed nature, confirmed by custome, seldome degenerates from the kinde, either whence it is sprung, or wherein it hath long time beene nourished.

To mankind there happeneth in the body many deformities, which arising from the defect of Nature, so much as by ill vsage of those, who haue had charge ouer them, cannot be amended, but being produced by Nature, doe pretend some one or other notable inconuenience: To beautifie such a shape with vertuous and honored actions, is vndoubtedly praise-worthy, but to accord vnto faire lineaments, portrayed with exquisite and dainty fauour, a minde corrupt, base, wretched and vile, that of all others is the most greatest and noted deformity.

Diogenes being of one passing-by rebuked of his preposterous shape, and hard kinde of fauour, answered: I with my vertues doe ornifie my shape, but thou with thy lewdnesse disgracest thy fauour.

Touching the iudgement of Nature by the outward face, many things might be alledged that diuersly haue beene discerned, the matter whereof needing small proofe, more then our owne common experience, I surceasse to debate vpon, seeing my meaning is, but out of sundry appearances to draw forth the greatest

greatest likelihood, and thence to repose a foundation consonant to the module or compasse of this my present intendment. Onely let this be laid downe for a certaine, that the finest waxe receiueth the fairest figure, and purest mettall the brightest colour, the damaske Rose carrieth the sweetest sauor, and the most pliable part of vertue, is by greatest obseruance planted in the most proportioned feature.

This being then sufficiently spoken of the person, let vs now go to the Conuersation. The Conuersation seemeth vnto me in three points, or speciall notes to be considered: that is, in the quality, disposition and order of company, Touching his qualitie, it is requisit, that first & aboue all other, he be a man sequestred from all kinde of pride, arrogancy or vaine conceiuing of himselfe, for that the infection of these, are steps vnto all maner of disorder, contempt, malice and presumption whatsoeuer, that he be not litigious in argument, as one vainely giuen to contend: that he be no ordinary scoffer, or friuolous deluder of other mens speeches, gestures, reasons, or conditions, that he be no quarreller, leud speaker, priuy carper, slanderer, or sinister backe-biter of other mens actions, or laudable indeuors, but contrary hereunto, that he be in speech gentle, in gesture friendly, in lookes familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladly of euery one he do suppose the best, be ready to excuse infirmities, and to salue imperfections, that in ieasting he become not another Domocritus, or in carping a Zoilus, that his tongue, eye, and thoughts be indifferently framed to iudge truly and vnpartially of euery one: that of al things he abhorre priuate quarrels, and open contentions, and as the rockes of Scylla, doe eschue of any one absent sinisterly to speake, or otherwise to enforme against them, for that in these qualities and conditions properly, each one carrieth a discernment of that which neerest appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that he be not a man gluttonous, or that he be not ouer-much subiect to drinking, for drunkennesse ouercommeth the minde, dulleth the memory, enfeebleth the wits, maketh a man forgetfull of himselfe, the reputation he beareth, and the company wherin he siteth. Wine saith Ouid, is the discouerer of secrets, and maketh

a man

a man often commit that, which afterward turneth to his great preiudice: in wine the regard of a mans selfe, and likewise all others vanisheth, the respect of his credit also and place wherein he serueth: a man giuen much to wine, hath no maistrie ouer himselfe, and is not to be trusted with matters that be important: a man talkatiue, and one giuen to wine, are both likened together in disposition, for in the one, the strength of the liquor inforceth to speake what he ought not, and in the other, debilitie of the tongue giueth vtterance many times to what it should not. Speech saith the Wiseman, is a thing naturally giuen to euery man, but he that ordereth his words by discretion, leeth the way to wisedome.

This vertue of ordring and keeping the tongue, is vnto our Secretory not the least of many other points where with he ought specially to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must needs at one time or other, giue proofe that he hath in himselfe as little secrecie as silence. To preuent this inconuenience, wise men haue obserued in Nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentiue conceit, whereby generally to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie thereby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides that, the tongue whereby deliuerance is made, she hath first closed-in with our teeth, and then couered againe with our lippes, fore-warning still thereby, that nothing ought thence to be vttered in haste, nor without speciall regard and distrit obseruance. For in this case also discreet Nature, after we haue once receiued into our eares the sound of any thing, she thence preferreth it immediately vnto the minde, & thence to the heart to be censured or considered vpon: and last of all vnto the tongue, to whose lot, as last of these it befalleth to be partaker of it, so ought it from thence carefully, and not without especiall cause to be deliuered.

The diuine Philosopher foreseeing in vain, the manifold discommodities oftentimes insuing by lewdnes of the tongue, where all others were teachers to speake wel, he only taught his schollers

to

to vse silence, iudging thereby, that the vertue of the tongue consisted not solely in speaking, but how or by what occasion to vse the same, and vnderstanding first how to restraine the thing, that of it selfe was payable enough to be vsed without measure, they might easlier finde meane afterward to speake oftentimes to good purpose, and not to accustome themselues as they did before, to prattle without order, or any good or reasonable part belonging to discretion.

For this cause Silence, as the first guard of all affaires, being either secret or important, is (vnto men seriously occupyed or employed in the same directly) to be commended. Which manner of Silence, as it fully instructeth in causes serious and of weight to speake nothing more then needeth, so conueyeth it also into the residue of our behauiours, a modest and choise kinde of gouernement, in all actions whatsoeuer, either of question or argument, to be with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue all others ought rightly to know and discerne, how, where, when, what, and to whom he ought to speake, and when, and wherein, to bee likewise silent: it may by the reasons aforesaid be sufficiently collected. For ought his speech in troth to be so ordinary as other mens, who for the most part limit themselues neither to time, place, occasion, or company, the which in our Secretorie is, and ought to be far otherwise. And as touching the affaires, secrets or counsels committed to his charge, it is in him principally to couert and conceiue that he is but the Closet, whereof another hath both the key, vse and commandement, that he ought therin to be a thicke plated doore, where-through without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of such efficacie, as whereof no counterfeit key should be able to make a breach, without the selfe same instrument that by the director thereof is alwayes to be carried. By reason whereof, he is of mere trust and fidelity in him reposed, to become warie of his wayes, and to be the course needfull, whereby the least occasion of breach thereof may precisely be auoyded.

Ouer and besides all this, it shall further appertaine to the

disposition

diſpoſition of this our Secretorie, that in ſhewing himſelfe affable to all, he doe not either by reaſon of his birth, qualitie or eſtimate that he hath of his lord or maſter, goe about to abuſe or wreſt the ſimplicitie of any one to a bad end or purpoſe, but rather endeuore himſelfe gladly to vnderſtand the ſuits of the meaneſt, and to giue them aide and furtherance to his vttermoſt: herein ſhall hee not a little aduance the honour of his Lord or Maſter, in preferring the iuſt & lawfull petitions or complaints of the poore, and in helping them to the ſpeedy diſpatch of that, wherewith (by reaſon of their ſimplicitie) they oftentimes are greatly incumbred. It behoueth alſo, ſo much as in him is, that he auoyd all kinds of intemperancie, either of choler or too much furie, that he diſpoſe not himſelfe to vile and vnbeſeeming terms of baſeneſſe or ſurquedrie, that he with the two extreames of couetouſneſſe or prodigalitie be not touched, that naturally he doe incline to good, and hate the badneſſe of any, that he abhorre flatterie as a Toad, and giue himſelfe of any particular action, either to be vtterly ſilent, or elſe to ſpeake truely.

Laſtly now, touching the third point of theſe three, conſiſting in order, appertaining to company: Needfull it is that our Secretory haue in ſpeciall remembrance the ancient ſaying, that common experience giueth to all men for approued, which is, that, Such as a man of himſelfe is, ſuch alwaies are they with whom he conuerſeth.

If therefore of his owne minde and diſpoſition a man endeauoureth to be good, and ſo to liue and be accounted of, him then beſeemeth chiefly to haue reſpect to the company he holdeth. For which occaſion, the Philoſopher aduiſeth, that men being good, doe chooſe to haue familiaritie with men that are beſt, to the intent that by the ſocietie of them, their Vertue may haue encreaſe, and themſelues learne to become better. The corruption of yong men, by nothing ſo much accreweth, as by the ſlender reſpect they haue of thoſe with whom they doe accompany, for that it reſteth aſſuredly out of doubt, that the euill example and encouragement of one vile and ill-diſpoſed perſon, worketh more a great deale oftentimes in one dayes company keeping, then ſeuen yeares endeauour afterwards, may releaſe by any good inſtruction. Herein alſo the rather reſteth vnto our Secre-

tory, a moſt principall regard thereof to be had, forſomuch as not the conuerſation alone, wherein he is chiefely to be affected, dependeth thereupon, but the matter alſo of his ouerthrow and diſcredit: for who ſeeth not in often apparance, that men ſimply conceited, and of their owne proper inſtinct very well giuen, are more diſcredited and condemned many times by occaſion of the company whereinto they haue aduentured, then of any apparant euill that in their owne perſons reſted publikely to be diſcerned.

Hereunto accordeth the prooſe of all common ſociety, wherein men onely of thoſe that know them, are iudged as they be, but in generall reckoning, are euer cenſured according to the goodneſſe or badneſſe of thoſe with whom they liue familiarly: It followeth therefore, that Who ſo will no euill doe, muſt doe neught that longeth thereto: for in good men it is not alwayes enough of themſelues wittingly not to haue committed any euill, but he that deſireth to be good indeed, ought not ſo much as to become an occaſion or ſlander of euill. If men would but throughly enter into that weight of their eſtates, and truely conſider with themſelues what of duty appertaineth to very reputation indeed, they would not then thinke it enough to be in this credit, or that place, or thus countenanced, or that way enriched, arming themſelues onely thereby with vain-glorious titles, but therewith would alſo deepely imprint, that them likewiſe behoued by certaine eſpeciall in-ſight had into their owne waies, ſo to order and direct themſelues, as thereby deſeruedly they might beare the ſelfe ſame account whole and vnblemiſhed, which in opinion they haue carried, the which cannot any waies be, without in all their outward and inward actions, they doe beare an eſpeciall eye to the matter of their owne credite. And what one thing is there in the world (to him that by true degrées of vertue endeauoureth to be aduanced) more charte them the account and eſtimate had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the regard hereof to be in choiſe vnto our Secretorie, as that which as an action moſt ſingular, I haue iudged fit to be expreſſed in this place vnto him.

Hitherto

Hitherto haue wée endeuoured in person and behauiour to finde a man méete and conuenient to the purpose héereof, wherein my intent hath béene not to omit any thing which to that place and calling might any way be adiudged necessary. Now the circumstance of these procéedings leadeth vs next to consider of our Secretories ability.

In this consideration it falleth out, that forasmuch as his office and place, calleth him altogether, or for the most part, to the handling of déepe and weighty affaires, wherein his capacitie shall sundry wayes be exercised, and wits throughly tried, it behoueth him therefore to be furnished with Skill and knowledge accordingly, whereby the better to be adapted vnto the ordinary vsage and employment thereof. To this end it besitteth that he be well studied, especially in the Latine tongue. It is likewise conuenient that here withall hée haue a ripe and quicke conceit, aptly to receiue what on a sodaine shall be to him deliuered, and that he retaine within himselfe a sound and good memorie, for the conseruation of those things that vnto his charge shall daily be committed. He ought for his owne furniture and instruction to be a man, not altogether vnexperienced, to be well languaged, to be sufficiently read in Histories and Antiquities, and times passed, to haue notice both by reading and conference, of the situations, customes, maners and conditions of men, cities, countries, and common-weales, to haue familiaritie with strangers, and men of diuers nations, whereby the better to be ascertained of their humours, behauiours, and dispositions, and wisely to worke vnto himselfe a peculiar insight into their estates, counsels and iurisdictions, being therewithall warie that this association, with such kinde of people, worke not vnto himselfe, or the affaires wherewith he shall be credited, any matter of preiudice.

Now is it a matter often séene, and in common vse almost to be found, that a great many of men, otherwise discréet, learned, experienced, and for their seuerall callings questionlesse of very good deliuery, and euery way to be déemed sufficient, some also that in the Greeke and Latine tongues are very well studied, and are also with the vse of forraine languages laudably indued, that notwithstanding haue not in themselues the

facultie and vse of well writing, nor can orderly, and vpon a sodaine lay downe without much adoe, and that many times also in very preposterous manner when it is done, what to any extraordinary purpose seemeth to be thought most and conuenient. Some againe in whom there is lesse Skill, greater Ignorance of learned knowledge, and farre meaner application euery way, wherewith to be enabled with sufficiency, haue nevertheleſſe a conceit too rise, and are in wit so prompt and capable of any thing laid before them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answere for it) neither inuention, nor imitation, wherewith in very commendable sort to performe what them seemeth good, on a sodaine to deliuer in writing.

What should be the cause hereof? I cannot else deeme, but onely a meere instinct of Nature, who seuerally poureth her gifts in their creation vnto euery one, whereunto others (exempted from that proportion) doe seldome by any Art or Studie reach vnto; yet in Exercise no doubt in those that haue any sauour of learning hereunto a great furtherance: But he that in this place must be employed, how learned soeuer he be, must a little giue place vnto his Schooles, and frame his pen and order of practise to periue that forme of writing, which plainest meaning and aptest speech hath in common deliuery, the endeuour whereof how difficult the same will be to one being rife in discourse, my selfe haue had some priuate testimony, notwithstanding vse and continuall practise I know, is that which in time ouer-mastereth all things.

To the beautifying of this part of our Secretory, it is needefull that he be somewhat therein ayded and furthered by Nature, to the intent his inuention to euery seuerall occasion, may be the more easie and proper, and that without any often blurring or enter-lining, which commonly happeneth to those, in whom long study seemeth so hardly to haue out of their labours, as if by a manner or kind of enforcement, the same from a hard rocke were violently to be drawne forth & carried, which bluntnesse, as I may terme it, of conceit, is not in this part of seruice in any wise to be admitted. Neither am I for all this ignorant how manifoldly it often befalleth vnto diuers of the readiest wits,

pleasant recreation to be spent, or in some other honest exercise or study, wherein whatsoeuer is not improper vnto a Gentleman, shall be to him in speciall choice, and as an action fittest of all other to be receiued.

His office is likewise to entertaine all manner of suters vnto his Lord, to conceiue and vnderstand of their seuerall occasions, and how much or how little, they or any of them doe import, to answer the dispatch of the greatest with as much facility as he may, and those of lesse moment with discretion to remoue, and put backe, to the end the walkes and passages of his Lord be not with the vaine and friuolous demeanours of fond people too often encumbred.

He ought also to haue regard to times and places conuenient wherein to moue his Lord vpon any speciall or vrgent occasion, in which he is to preferre vnto his presence or hearing, the person or cause of any one. To see that the same returne not offensiue vnto his priuate liking, that the furtherance thereof bee not in times when he is solely disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the quality of euery sute, and condition of the party as neere as hee may be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly, if hee see cause, in his owne person to answer the same: for it is not seemely he should trouble his Lord vpon euery light or ill-beseeming suggestion. To be circumspect in the dispatch of euery thing to him deliuered, and in matters of weight and charge, to be also prouident and warie, heedfully intending to the safe disposing of whatsoeuer requisite, from the eyes or knowledge of any other, whereunto none so much as himselfe ought to become priuy.

He is likewise to auoyd all manner of delayes, and not to accustome himselfe in any wise vnto negligence, for that the vse hereof in ouer-slipping of small trifles, inuiteth many times, to pretermit things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to be alwaies as neere and as ready as may be, in his ordinary attendance, for so much as being vpon a sodaine to be vsed, it is needfull he be alwayes at hand, and is intended that his absence

cannot therefore any long time be spared. In conclusion, it is meetest in all things, that so farre forth he be addicted vnto his present seruice, as that in respect thereof he become vtterly sequestred from all priuate regard or affection of any thing, sounding to his owne appetite. Finally, being a man fauoured, or entirely reputed of in his office, he may not for any friendship, corruption or gaine whatsoeuer, by any sinister practise, colour, or meanes, goe about to abuse the countenance and credite to him giuen, by his Lord or Master, nor couertly thereby suggest, or informe any thing wherewith the good opinion of himselfe may afterwards be hazarded, or by the grant or assent of his Lord thereunto giuen, there may iust cause accrue, whereby thereafter a great deale lesse he may deserue to be trusted.

In these particularities haue I at last concluded, and brought to end the summe of all my former trauell. The Secretory is now accomplished, and by all respects, circumstances, and inducements that may be, confirmed both in person and office: much haue I to require of the generall perusers hereof, that I be not any wayes therein mistaken: for that passing immediately to the publique notice of all, there is no doubt but the very particularities thereof shall speedily be therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise will deeme thereof then what in equall truth may be vnto them tendered, nor that the wise and discreetly minded will haue other conceit of me, then as my weake ability sought herein at their hands to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is, fauorably to be regarded of the whole in generall, so if any one, more of selfe-liking then of Skill, will either carpe at, or peremptorily reiect the Labour by me vnder-taken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by priuate endeuour to accomplish the like: so shall hee finde, that men at all times are not into all things at once: and in proofe hereof become assured that hee, as I, shall sooner in the performance of any Labour, make our selues obiects of euery common opinion, then with such ac-

count

wits, that at some one time more then at another, they haue lesse ability, and much harder is their delinery a great deale, in matters requisite to be performed, then vsually otherwise is by ordinary tryall vnto them accustomed: the occasions whereof may be diuers, whereby the senses are many waies dulled, as by too much repletion of meates and drinkes excessiuely taken, by too great study and often musing, driuen thereby into a melancholy passion, by motions too intemperate, happening vnto the minde: and finally, vpon sundry other inclinats and occasions, which I cease to remember: All which being offensiue as they are, vnto the necessary regard of this our Secretories attendance, it standeth him greatly vpon by all possible meanes to expresse them, to the end that his wits being as neere as by endeuour can be compassed, alwaies in one selfe-stay and readinesse, hee may not in times suddenly requiring effectuall and present dispatch, appeare any waies vnfurnished of that which at his hands, is, and must of necessity in this place be required.

It is not then learning alone (as you see) that is able to make a man meete to this kind of practise and study, but naturally to be besides indued both with wit, vnderstanding and memory, whereby to leaue and conuey those necessary euents, that in this place are daily to be frequented, and therewith to haue likewise care and regard, with modest and discreet manners and behauiours to preserue and keepe the same sorces, whereby he may be the more readily prouided (as I said before) for all times and purposes. Neuertheless how much needfull it is to that place more then ordinarily to be learned, yea with the greatest ability and perfection (if it were possible) to be also euery way adorned, I haue already sufficiently layd downe before-hand, and still doe propose the weight thereof, as a respect amongst others to be most especially imbraced.

In this manner haue we by sundry degrees endeuored to leade along our Secretory vnto his appointed Place and Office, wherein we haue first discoursed largely of the function he beareth, respectiuely touching his seruice: next, to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation and Ability, a man meete for that purpose. It now resteth, that

as the finall determination of this labour we deliuer vnto him his office. Of this then the part especiall and intendment most principall, consisteth, (as by experience is found) in the vse and exercise of the Pen, the wit, and inuention together. The ability so exactly before required, and discoursed vpon, is herein now to be put in practise. To the execution of this office it is requisite the Secretory, before the perfection of his hand in the variety and neat deliuery of his letters in writing, singularly to be commended, that he haue with himselfe also therein a very ready vse, quicke, and speedy conueyance for dispatch, that warily he giue heed to obserue the order, methode and forme to him from his Lord or Master deliuered: forasmuch as in discharge hereof he is vtterly to relinquish any affectation to his owne doings, or learning herein to any priuate iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him committed are to depend vpon the humor of his commander, and not vpon his owne or any others directions.

Hereof is hee exceedingly to become studious, and a zealous imitator in all things, to the intent that knowing the effects of his Lord, with what ends and purposes they are carried, and vnto what forme and manner of writing he is specially addicted, hee may the more easily and with better contentment discharge that part of his seruice, wherein by continuall occurrents he shall haue occasion daily to be employed.

He is in performance of this charge, to be a man watchfull, diligent, carefull, industrious, not giuen to ease, to auoyd all occasions of sloth, to the end, (as I layd before) by continuall exercise of his wits, to retayne his spirits apt, and his memory fresh. For Idleneſſe of it selfe is the proper nourishment of many other euils, the hinderer of each good purpose, and the deformed monster of all humane exercises. Whilest Idlenes attacheth the body, it giueth scope to ill thoughts, occasioneth distemper, maketh vnwieldy to labour, breedeth wearisommeſſe of vertuous exercises, enticeth to vanities, corrupteth with pleasures, and feedeth a man with trifles. If therefore there shall be any time vacant of affaires vnto our Secretorie (as all seasons are not alike wherein still to be occupyed) the same shall hee deuile, either in plea-

count to deliuer our trauels, as that we may ſtand aſcertained of their owne deſerts, that they may be pleaſing to all men.

And forasmuch as it reſteth yet a thing doubtfull, how well or euill, till the peruſing, this ſlender trifle of mine may of all ſorts be meaſured, I will in the meane time (as many others before me haue done) affie my ſelfe in the hope and expectation of the beſt: glad if in the conueiance heereof, there may by my willing endeuour, ariſe any pleaſure or profit to any, which being the intention of me ſolely deſired, I paſſe forth this (as the reſidue) of the beſt and apteſt fauourers thereof, to be entertained.

(·.·)

A. D.

FINIS.

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